[illegible]

...en thy face, then will see your
...friend. He is in everyone's shape
...y no thing hurts anyone. ... No...
...naf - have thy riches wealth
...with. This case made of five
elements with fear also to thee
...e lay, light up thy dark heart
...and do not move from thy purpose
...the fire up in this temple for them
that got the priceless treasure
thy aid. Kabir says let this
be rejoicing for the ~~lor~~ lord's voice
is heard within.

25. 8. 30

63 साधो सहज समाधि भली
good man! natural meditation
(समाधि) is best. Ever since its nam...

THE COLLECTED WORKS OF
MAHATMA GANDHI

XLIV

(July-December 1930)

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PREFACE

This volume, covering the five and a half months from July 1 to December 15, 1930, consists for the most part of the letters that Gandhiji wrote from Yeravda to Ashram workers and others, carrying on from inside the jail his educative effort to raise ordinary men and women above their usual selves and make them dedicated servants of the country. The "Tuesday Morning" discourses to be read at the Ashram prayer meetings explained the ethical significance of the eleven vows and related them to the spiritual aim for which the Ashram had been founded. For the benefit of Mirabehn and as an atonement for the pain he had often caused her, Gandhiji also translated as a labour of love the prayers and songs in the *Ashram Bhajanavali*. "In translating the hymns for you", he said in a letter to her, "I am giving myself much joy. Have I not expressed my love oftener in storms than in gentle soothing showers of affection? The memory of these storms adds to the pleasure of this exclusive translation for you" (p. 51). Outwardly these months in jail were an uneventful period except for two ripples, a mediation effort which failed and a threatened fast which did not come off.

Some Liberal leaders believed that civil disobedience was harming the country and two of them, Tej Bahadur Sapru and M. R. Jayakar, took the initiative for a truce between the Congress and the Government with a view to enabling the Congress to participate in the Round Table Conference. Gandhiji's response to their proposals was characteristic of his "loud thinking" even on important political issues, his insistence on fundamentals and readiness to compromise on details. Though reluctant to give "a decisive opinion on matters happening outside the prison walls" (p. 44), he stated his provisional view that the Congress could attend the Round Table Conference if the principle of self-government was conceded and the Conference was to meet only to discuss the details of safeguards during the transitional period, and he reserved to himself the liberty of "testing every swaraj scheme by its ability to satisfy the object underlying the 11 points" listed in his letter to the Viceroy. He also laid down the minimum conditions for suspension of civil disobedience, which included non-enforcement of the penal clauses of the Salt Act and restoration of the normal rule of law. Not knowing whether

his stand would appear too rigid or too weak to other leaders, he said he would not stand in the way of an honourable settlement, if the time for it was ripe and he would support "any stronger position up to the letter of the Lahore resolution" (p. 44) which had declared complete independence as India's goal.

After detailed discussions on August 14 and 15 with the Liberal leaders and with Motilal and Jawaharlal Nehru, Vallabhbhai Patel and other Congress leaders who were specially brought to Yeravda for the purpose, Gandhiji communicated their conclusion that the time was "not yet ripe for securing a settlement honourable for our country" (p. 81). There was no evidence that the English official world had been converted "to the view that it is India's men and women who must decide what is best for India" (p. 82). Tej Bahadur Sapru and M. R. Jayakar made one more effort but no meeting ground could be discovered. "There need, however, be no disappointment" Gandhiji commented, "for the apparent failure of the peace negotiations. . . . The nation has resorted to a weapon which the rulers being unused to it will take time to understand and appreciate. We are not surprised that a few months' suffering has not converted them" (p. 121).

Gandhiji's concern for the welfare of fellow-prisoners and co-workers seemed at one time to threaten a crisis. Having read newspaper reports of ill-treatment of prisoners in Yeravda Jail, he asked for permission to see them occasionally or to live with them, offering to let go the comforts which had been permitted to him. If his request was not met Gandhiji hinted at serious consequences. "I should no longer be interested [in] the preservation of a body that cannot be used for the service that the dweller within yearns after. I am human. Even as a prisoner I cannot divest myself of the human in me" (p. 156). Again he wrote to the Inspector-General of Prisons that the request was a peremptory call of his fundamental being and added, "Unless, therefore, I get satisfaction by Saturday noon next, I must begin to withdraw my co-operation as to the upkeep of my body" (p. 184). Fortunately the authorities permitted him to see periodically those whom he needed to meet "for the sake of service" and the threatened crisis was averted.

Unable to accept the Government's restrictions regarding visitors, Gandhiji refused to see anyone including his closest relations and co-workers and contented himself with "spirit meeting spirit". "No power on earth can stop that blessed contact", he wrote to Mirabehn (p. 32). As State prisoner, Gandhiji was

isolated from the other prisoners and his only companion in jail was Kakasaheb Kalelkar and, after his release, Pyarelal, whose being near him, Gandhiji compared to "a goat being near a wolf" (p. 371).

This outward calm and congenial solitude were filled with strenuous spinning and spiritual activity. Gandhiji had been studying and reflecting on the *Gita* for many years past and the poem had now come to dominate both his mind and heart. "In all my spiritual difficulties", he said, "I run to mother *Gita* and to this day she has never failed to comfort me" (p. 276). During his previous term of imprisonment in 1922-23, Gandhiji spent much of his time in reading. The list of books mentioned in his jail diary revealed the vast range of his interests (Vol. XXIII, pp. 178-88). This time, answering a correspondent who wanted suggestions for reading, Gandhiji wrote: "For me, the *Gita* and Tulsidas suffice . . . " (p. 35). He advised other correspondents to read the *Gita* "over and over again" (p. 2) and to "read Chapter XII over and over again and reflect on it" (p. 4). Gandhiji had embodied the fruit of this study in his Gujarati translation, *Anasaktiyoga*, "the yoga of non-attachment", published on the very day on which the Dandi March commenced. But he was so full of this subject that, accepting a correspondent's suggestion, he started a fresh series of discourses on the *Gita* (p. 276). And he told Mirabehn: "I want to pour myself out into those chapters" (p. 298).

From the *Gita* teaching of non-attachment Gandhiji had learnt the positive lesson of single-minded absorption in the task on hand. "He who lives his life in the spirit of *yajna* and works without attachment will always be engaged in one task at a time", he wrote to Mahadev Desai (p. 302). True soldiership or devotion to God or spiritual living, he explained, consisted "in being content with the duty which falls to our lot. Absorption in the work of service which has come to us unasked is the only true *samadhi*" (p 17). A life of sacrifice, he told Narandas Gandhi, was the pinnacle of true art, and "the source of ever fresh springs of joy which never dry up and never satiate" (p. 260). For such serene devotion to service, Ramanama should be "the unvarying accompaniment to all our thoughts and activities, like the tune on the *tamboora* in a musical recital" (p. 302).

This teaching of non-attachment Gandhiji exemplified to perfection during his imprisonment in Yeravda. Having released an unprecedented flood of popular energy, which was still rising at the time of his arrest on May 5, he showed no further con-

cern for the subsequent course of the movement and concentrated his thoughts on spinning and on his correspondence. He felt that he had been slack outside jail in mastering the art and science of spinning, which he regarded as a "daily *mahayajna*" (p. 241), a supreme collective effort at national regeneration through service of the poor. "If God is in truth God of the poor, . . . and if khadi is the symbol of His grace . . . how slack have I been in putting into practice my own teaching!" (p. 303). And so he dedicated himself heart and soul to spinning and other related processes and constantly thinking about the subject (p. 337). To a suggestion from Mirabehn that he should translate *Anasaktiyoga* into English, he replied that he could not suspend for the purpose his spinning which was "applied translation of the *Gita*" (p. 20). His letters to Mirabehn, Narandas Gandhi and others are full of details of his progress in spinning and his failures or successes in handling different types of charkhas. "The charkha, the *takli* and the bow have become a fascination with me", he told Mirabehn (p. 299).

Gandhiji took keen interest in the problems of the Ashram and offered detailed suggestions to Narandas Gandhi in every letter to him. He explained to Premabehn Kantak, "We should feel more interest in solving the problems of the Ashram, especially of the women in it, than we do in solving the problems of the country. For the solution of these problems contains the key to the solution of bigger problems" (p. 52). For years Gandhiji had been training the Ashram women for a big role in the freedom struggle. And now he had called them out to go into villages and to organize picketing of foreign-cloth shops and liquor booths. All this new work meant complete freedom of movement for them which was not unattended with risks. Gandhiji, however, had full faith in them and did all he could to strengthen their self-confidence. He told one of them, "I wish to see you and all other women perfect in every respect. . . . I have put all my hopes in you women. I strongly feel that the ultimate victory of non-violence depends wholly on women" (p. 136). He wrote to Gangabehn Vaidya: "As souls man and woman are equal. If a man does not recognize his spiritual nature but a woman does, the latter is the stronger of the two, as Sita was stronger than Ravana . . . . Even today there are countless Sitas in the world who require no man's help and are yet safe against all danger" (p. 309). To Narandas Gandhi he wrote: "Women have been so completely suppressed that in their helplessness they cannot even think. The Ashram, therefore, should adopt a very liberal attitude towards them.

This involves many risks. We should take them if we wish to serve women" (pp. 91-2). And again: "We wish to uphold the fullest freedom for women. It does not matter if we miss the path on our way, if we stumble, are pricked by thorns or fall down" (p. 147). "We have", he repeated in another letter to Narandas Gandhi, "adopted an attitude of full trust in the women. . . . The Hindu man is under a heavy debt to the Hindu woman" (p. 275). And he told Jaisukhlal Gandhi, a relation of his and a khadi worker, who could not live in harmony with his wife because of her orthodox ideas, that she had "the same freedom of conduct which we claim for ourselves. If you get angry with her, she will only suppress her real feelings. I have made that mistake myself and I tell you this from experience" (p. 179).

Gandhiji asked Gangabehn Vaidya, an Ashram worker in whose training he took great interest to "pass on your depression to me. . . . I can be both a father and a mother" (p. 162). Numerous letters in the volume illustrate this blend of paternal firmness and maternal solicitude. In a letter to Pandit Khare, Music Teacher in the Ashram, Gandhiji confessed, "I frequently examine myself to see if I feel the love and sympathy which a father should feel . . . " (p. 140). Many letters to Mirabehn reveal his concern for her health and his insistence on her taking proper care of it through needed rest and available facilities. On questions of moral principle Gandhiji took a firm stand while at the same time exercising the utmost charity to individuals and taking due note of their temperamental shortcomings. To Premabehn Kantak who was said to be in the habit of beating children in the Ashram school, he wrote: "Our Ashram exists to prove that we can do without a gun" (p. 349) and offered the advice: "Call a meeting of the children. . . . You may punish them in the manner which they suggest. You should not punish those who do not want you to punish them. . . . you should keep up this discussion" (pp. 380-1). Having listed to Narandas Gandhi the complaints the latter's nephew Keshu had made against him, Gandhiji said: "I have written to Keshu and told him that . . . [I] see no fault in you . . . . Now you should, yourself, call him and show to him his complaints which I have described. . . . You may then try to satisfy him if you can" (p. 373).

People had, of course, to change for the better and help each other in bringing about such change, but it was always with oneself that the recognition of the need to change and the heroic effort to change must begin. Hence Gandhiji's advice: "Our virtues are for others to see. We should try to discover our short-

comings" (p. 268). Again, "non-violence means being strict towards oneself and liberal towards others. . . ." (p. 10). Gandhiji explained at length, in a letter to Mahalakshmi Thakkar, why we should be strict in judging our own weaknesses but generous in judging others' (p. 364). A small but significant instance of discovering an error and promptly correcting it is provided in the letter to Valji Desai (p. 168), in which Gandhiji confessed that his previous insistence on dating his letters according to the Gujarati instead of the Gregorian calendar had been wrong and added the general comment: "Surely we are not going to reject everything foreign", but by way of self-doubting afterthought asked the addressee's opinion on what he thought was the right thing to do.

Thinking that did not lead to action was unnecessary and was in fact "so much poisonous matter". The principle of non-possession, of not accumulating useless lumber, is "applicable to thoughts as well as to things" (p.104). This was a corollary from the central teaching of the *Gita*, which was non-attachment. "Let good news as well as bad pass over you like water over a duck's back", he advised Mirabehn. "When we hear any, our duty is merely to find out whether any action is necessary and if it is, to do it as an instrument in the hands of Nature . . . . Hence the necessity of using the brain . . . merely as a transmitting station. Whatever is there received is either transmitted to the heart for immediate action or it is rejected then and there as being unfit for transmission" (p. 377). In a letter to Premabehn Kantak he wrote: "I don't always remember the reasons behind my decision" (p. 333). Discursive thinking is a function of a part of man while action proceeds from the heart and reflects his whole being. That Gandhiji with all his penchant for strenuous outward action was a close, if diffident, observer of the movements of his mind is shown in the account (p. 258) of a "happy dream" in which he drew up a reading list for Manilal which might be equally useful to Ramdas and Devdas, who should be guided, however, by Mahadev rather than by an opinion expressed in a dream.

The discourses on the Ashram vows were the fruit of long experience and were in turn intended for actual practice leading to similar experience on the part of the hearers. On the swadeshi vow he was not inclined to write as any discussion of the subject might touch on politics which were a self-imposed taboo for this prisoner (p. 186). All the discourses are as clear as they are profound and have become widely popular; those on equality of religions (the ninth vow) and on *yajna* and humility (which are not included among the vows) are of special interest to students of

Gandhian ethics. "The one religion is beyond all speech. . . . Everybody is right from his own standpoint, but it is not impossible that everybody may be wrong." All religions are "based on common fundamentals. They have all produced great saints" (p. 167).

While truth and love can be cultivated, humility does not lend itself to being deliberately practised. To cultivate it is tantamount to cultivating hypocrisy. The experience of humility however "is an indispensable test of ahimsa". The truly humble person realizes that he is as nothing. "A drop in the ocean partakes of the greatness of its parent, although it is unconscious of it. But it is dried up as soon as it enters upon an existence independent of the ocean. . . . True humility, therefore, requires us to dedicate ourselves to the service of all living creatures. . . . We shall reach it some day all unawares if we have truth in us. It is unattainable if we consciously strive for it" (pp. 205-7). The ocean and the drop are "beautifully interdependent. And if this is true of the physical, how much more so of the spiritual world!" (p. 131). Humility grows of itself as one cultivates the spirit of non-violence, when one forgets the sense of 'I' and becomes a mere cipher (p. 231).

The word '*Satya*' or Truth which of course is the *fons et origo* of the Ashram and all its vows should be understood in the widest sense to mean "Truth in thought, Truth in speech and Truth in action" (p. 41). The aim of the Ashram was to insist on truth and on conduct conforming to truth. "Everything is organized with Truth as the focal point. There are not many ideals in the world and there ought not to be. The apparent manifold is only a golden lid hiding the Truth. When it is removed we will see the One alone" (p. 246). This one Truth is impersonal and ineffable and can only be realized and expressed partially and that too more through action than through speech.

Gandhiji took pains to explain, especially to Christian correspondents, the concept of *Nirguna* Brahman, an experience of pure awareness, and the related concept of attaining *moksha* through dharma, freedom through discipline. He wrote to P. G. Mathew: "Man is a person, God is not in the same sense. . . . Our difficulty arises through our effort to measure God by our little selves. And He eludes all measure" (p. 169).

In a sustained correspondence with J. C. Kumarappa, as in letters to others, Gandhiji stressed the necessity of vows. "A vow", he told Narandas Gandhi, "means unflinching determination, and helps us against temptations. . . . the example of a man who gives up his life rather than his pledge is likely to wean drunkards from

liquor and thus become a great power for good in the world. . . . Taking vows is not a sign of weakness but of strength. . . . never doubt the necessity of vows for . . . self-purification and self-realization" (pp. 219-21). It is arrogant pride in our human strength that makes us unwilling to take a vow which is an advance bespeaking of "God's assistance to give us strength at the crucial moment" (p. 312). The idea is explained graphically in another letter to J. C. Kumarappa: "We have to deal with two dwellers within: Rama and Ravana, God and Satan, Ormuzd and Ahriman. The one binds us to make us really free, the other only appears to free us so as to bind us tight within his grip. A 'vow' is a promise made to Rama" which we may not have the strength to keep "unless we are tied down . . .. " If we are higher than the sun, we should be "at least as true and faithful as the sun . . . . A life of vow is like marriage, a sacrament. It is marriage with God indissoluble for all time. Come let us marry Him" (pp. 264-5). Though the freedom to grow from good to better is unlimited, self-indulgence is to be restrained by vows as inviolable as Nature's laws. "God is the very image of the vow. God would cease to be God if He swerved from His own laws even by a hair's breadth. The sun is a great keeper of observances; . . ." (p. 220). It would thus be seen that Gandhiji's religion was the religion of daylight and common sense, an extension, not a contradiction, of science, which can spread joy and peace in widest commonalty. Item 118 of the *Ashram Bhajanavali* (p. 419), celebrating *sahaja samadhi*, is typical of this attitude to religion, as the "natural magic" of normal living.

It should be remembered that the *Bhajanavali* contains only translations from Sanskrit, Hindi, Gujarati, Marathi and other Indian languages, while the actual prayers included passages from the Koran, the Bible, the Zend Avesta and many songs from foreign sources. Gandhiji's congregational prayers beneath an open sky in an unwalled space were truly cosmopolitan and helped "to break through all bonds of race, class and creed . . . "(p. 20). He saw nothing wrong in replacing 'Rama' by 'Ormuzd' or 'Vaishnava' by 'Christian' in the hymns sung during prayers (p. 189). These translations of hymns drawn from ancient Sanskrit texts and popular folklore were primarily for Mirabehn's benefit. "Save for the fact that it is an act of love, it has no other merit — certainly no literary merit" (p. 370). Indeed the translations are racy and almost literal with no pretensions to literary sophistication or polish. Gandhiji retained the myths and symbols because he shared with the common folk of our country the "pre-

literate sensibility" which responded to their infinitely rich suggestions. Prahlad, Draupadi and Harishchandra stand for recognizable "peak" experiences incommunicable otherwise than through these given characters in given situations long and lovingly remembered. Hence Gandhiji's preference for these old stories sung and woven into the consciousness of the common folk. "The story of Harishchandra may be only a parable; but every seeker will bear witness to its truth from his personal experience and, therefore, that story is as precious as any historical fact" (p. 115). The *bhajans* were no musical escape from reality, but an inspiration to *purushartha* which Gandhiji defined as manly endeavour to conceive an ideal and "make a Herculean effort to reach it, no matter how difficult it is . . . . To degrade or cheapen an ideal for our convenience is to practise untruth and to lower ourselves" (p. 80). His use and translation of the *bhajans* thus provide further evidence, if further evidence was needed, that he was a humble and orthodox Hindu who believed that the human condition derived strength from religion which was essentially a call for right thinking and heroic action. He had no use for mere form and ritual. Not attending prayers and helping to put out a fire was for him "real prayer" and "an example of non-action in action" (p. 367).

NOTE TO THE READER

In reproducing English material, every endeavour has been made to adhere strictly to the original. Obvious typographical errors have been corrected and words abbreviated in the text generally spelt out. Variant spellings of names have, however, been retained as in the original.

Matter in square brackets has been supplied by the Editors. Quoted passages, where these are in English, have been set up in small type and printed with an indent. Indirect reports of speeches and interviews, as also passages which are not by Gandhiji, have been set up in small type. In reports of speeches and interviews slight changes and omissions, where necessary, have been made in passages not attributed to Gandhiji.

While translating from Gujarati and Hindi, efforts have been made to achieve fidelity and also readability in English. Where English translations are available, they have been used with such changes as were necessary to bring them into conformity with the original.

The date of an item has been indicated at the top right-hand corner; if the original is undated, the inferred date is supplied within square brackets, the reasons being given where necessary. The date given at the end of an item alongside the source is that of publication. The writings are placed under the dates of publication, except where they carry a date-line or where the date of writing has special significance and is ascertainable.

References to Volume I of this series are to the January 1969 edition.

In the source-line, the symbol S.N. stands for documents available in the Sabarmati Sangrahalaya, Ahmedabad; G.N. refers to documents and M.M.U. to the reels of the Mobile Microfilm Unit available in the Gandhi Smarak Nidhi and Sangrahalaya, New Delhi; C.W. denotes documents secured by the Collected Works of Mahatma Gandhi.

The appendices provide background material relevant to the text. A list of sources and a chronology for the period covered by the volume are also provided at the end.

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CONTENTS

1. LETTER TO AMINA QURESHI

YERAVDA MANDIR,[1]
Tuesday [July 1, 1930][2]

CHI. AMINA,

I think of you every day. Your confinement must be over by now.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6670

2. LETTER TO HEMPRABHA DAS GUPTA

YERAVDA MANDIR,
July 1, 1930

DEAR SISTER,

How is your state of mind now? And your health? When did you see Satis Babu last?[3] How is he? Who are all at Sodepur? What do you study and what is your daily routine? Keep this in mind:

> Who rejoices not, neither frets nor grieves, who covets not, who abandons both good and evil—that devotee of Mine is dear to Me.[4]

Blessings from
BAPU

[PS.]

Write to me care of the Ashram.

From a photostat of the Hindi: G.N. 1667

[1] Gandhiji was arrested on May 5, 1930, and placed in Yeravda Central Prison, Poona.

[2] In his letter to the addressee dated July 6, 1930, Gandhiji mentions the addressee having had a baby. Presumably this letter was written on the preceding Tuesday.

[3] Satis Chandra Das Gupta had been arrested and sentenced to one year's rigorous imprisonment on a charge of sedition in connection with the publication of Satyagraha Bulletins.

[4] *Bhagavad Gita,* XII. 17

3. LETTER TO GANGABEHN JHAVERI

YERAVDA MANDIR,
July 3, 1930

CHI. GANGABEHN JHAVERI,

The letters received in May were handed over to me only a short while ago. I have faith in your strength and devotion to God. He will certainly give you wisdom. Take care of your health.

Blessings from
BAPU

[PS.]

Give my *Vandemataram* to Chhotubhai.

From a photostat of the Gujarati: G.N. 3101

4. LETTER TO NANIBEHN JHAVERI

YERAVDA MANDIR,
July 3, 1930

CHI. NANIBEHN (JHAVERI),

I got your letter of May 27, 1930 only a little while ago, more than a month after it was received here. This is what being a prisoner means. It was their kindness that I got it at all.

If you can digest cereals and pulses, by all means eat them. But don't eat them for the pleasure of the palate. Your body will become strong only if you live on milk and curds. Give up all worries. Meditate on the verses which we used to recite daily. Read the *Anasaktiyoga*[1] over and over again, reflect over its teaching and follow it in practice.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3100

[1] A Gujarati translation of the *Bhagavad Gita* by Gandhiji; *vide* Vol. XLI, pp. 90-133.

5. *LETTER TO MANU GANDHI*[1]

YERAVDA MANDIR,
July 3, 1930

CHI. MANUDI,

So Balibehn[2] has turned you away. Never mind. Only learn now to behave like a grown-up girl. Do household work. Spin and card as much as you can, and write to me.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 1502. Courtesy: Manubehn Mashruwala

6. *LETTER TO VASUMATI PANDIT*

YERAVDA MANDIR,
July 3, 1930

CHI. VASUMATI,

After I started addressing Ramdas, Devdas and others in the second person singular, I don't feel at ease addressing you in the plural. And now I simply cannot bring myself to do that. From today, therefore, I have started using the singular form of the pronoun, which is the right one. Ever since I came to know you, you have held a daughter's place in my heart. And you have shown yourself fully worthy of that place. Need I say more? Show yourself worthier still. I don't know when I shall be a worthy father to the many daughters whom I have adopted. Don't regard this merely as the language of modesty. Let this be enough for today. I am all right. Kakasaheb[3] has been placed with me.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9276

[1] Daughter of Harilal Gandhi
[2] Balibehn Vora, addressee's maternal aunt
[3] D. B. Kalelkar

7. LETTER TO LAKSHMIBEHN KHARE

YERAVDA MANDIR,
July 5, 1930

CHI. LAKSHMIBAI,

It was in July that I was given your letter of May. There is little we can do about this. It would be enough if I could write Marathi as well as you write Gujarati. I am of course learning it from Kakasaheb.

Always look upon all children of Vasant's age as if they were Vasant himself.

Write to me regularly.

Blessings from
BAPU

From Gujarati: C.W. 285. Courtesy: Lakshmibehn Khare

8. LETTER TO MOTIBEHN CHOKSI

YERAVDA MANDIR,
July 5, 1930

CHI. MOTIBEHN,

The letter which you wrote to me long ago was handed to me just now. You must have received the letters which I wrote to you. Read Chapter XII[1] over and over again and reflect on it. I am sure you get news about the children regularly from Cochin. Don't grieve about Meghji at all. He rests in peace. He who dies uttering Ramanama with devotion, what evil can he meet with?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3737

[1] Of *Bhagavad Gita*

9. *LETTER TO AMINA QURESHI*

YERAVDA MANDIR,
July 6, 1930

CHI. AMINA,

I was very happy to read your letter. I was glad to know that you had a baby. May God grant him long life and may he be as brave as Qureshi and you. Do the girls remember me? I trust you keep good health.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6656

10. *LETTER TO PREMABEHN KANTAK*

YERAVDA MANDIR,
July 6, 1930

CHI. PREMA,

They gave me your letter of July 1. It is good that you get fruit with your meals.

I took in Dhurandhar because I saw that he was scrupulous in observing rules. I also liked his frankness. This should not be published at present.

Give my love to the flower plants and trees. Here, too, I see their brothers and sisters. Shouldn't I be satisfied with that?

In all, I got only two letters from you. I didn't get the one in English.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10224; also C.W. 6672. Courtesy: Premabehn Kantak

11. LETTER TO DAHIBEHN PATEL

YERAVDA MANDIR,
July 6, 1930

CHI. DAHIBEHN (RAOJIBHAI),

You should write to me. I often remember you two Dahibehns. I hope you never get fainting fits now. My blessings to all the women who may be with you.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9204

12. LETTER TO MAHALAKSHMI THAKKAR

YERAVDA MANDIR,
July 6, 1930

CHI. MAHALAKSHMI,

I got your letter. I was happy to learn that all the women were doing their work well. Please tell Ramabehn that I got her letter. I am not writing to her this time. The women to whom I don't write must not think that I have forgotten them. I write to as many as I can. But when I write to one, the letter should be regarded as meant for all. I note what you say about the children. I was pained by their going away. I get news about Madhavji from time to time.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6826

13. LETTER TO MIRABEHN

YERAVDA MANDIR,
July 7, 1930

CHI. MIRA,

I have your letter given to me intact and in good time. There is not likely to be any difficulty now in the early delivery of letters on either side.

I am glad you have good news from London. It was evidently a thoroughly successful operation.[1] The West has always commanded my admiration [for] its surgical inventions and all-round progress in that direction.

In your menu you do not tell me how much ghee you are taking and whether you are taking oranges or not. Ghee you need and so also oranges. I would like you not to cut off or reduce these two things.

If you have not sent cotton as yet it should now be sent at once. I have told you 15th July is the last day.

I am keeping well. I find the doing of 375 rounds somewhat of a strain nowadays. I am trying to probe the cause. That being so the *takli* practice has slowed down considerably.

I have complaints about the non-appearance of extracts from my letters. You may, therefore, resume publishing extracts of a general character. I have discussed this with the Superintendent. The people will be intensely dissatisfied if they see nothing from my letters.

Nothing yet settled about interviews.[2]

My love to all those to whom I do not write but of whom I constantly think.

Love.

BAPU

From the original: C.W. 5400. Courtesy: Mirabehn; also G.N. 9634

[1] The addressee's mother had undergone an operation.

[2] Gandhiji had refused to see anyone in Yeravda prison till permission as of right was given to him to see close friends as well as blood relations; *vide* pp. 10-3; also Vol. XLIII, pp. 435-6.

14. LETTER TO NARANDAS GANDHI

YERAVDA MANDIR,
July 7, 1930

CHI. NARANDAS,

What does Bhansali write about Lilabehn[1]? Has she left the Ashram?

This time I got your letter of July 2 soon after it was received here. I had received the wire about Revashankerbhai and replied to him direct.

I suppose Ratilal is quiet now.

Some portions of my letters can certainly be published. I have suggested the limits in my letter to Mirabehn.

Amina, I hope, is all right now. If necessary, you can write to me at any time. Most probably I shall get the letter immediately.

Where was Shambhu beaten up?

You are being put to a good test. You had no choice but to endure the wild behaviour of the sadhu; not because he was a sadhu, for to us a sadhu and an emperor are the same. Would we not treat an emperor in the same manner if he created similar nuisance? If we could and had the time to do so, we would try to come into closer contact with the mischief-makers and to teach them to be civil. We would go and see them at their places and plead with them. We would try to discover their disease and observe their way of living. I know that all this is difficult. But that is the only way. What would we do if such a sadhu were our own brother? Would we not spend on him as much time as we could spare and plead with him? The next thing is that we should learn from such experiences to reduce our possessions. This of course cannot be done in regard to milk,[2] for we have regarded running the dairy as our duty and done that duty. We cannot, therefore, stop it. The only thing for us to do is to think out methods of protecting it which would be worthy of the Ashram. I have written this only by way of discussion. You may take from it what is practicable.

[1] Bhansali's widowed sister-in-law who lived in the Ashram with her three children

[2] The sadhu had been wasting the milk in the dairy.

The problem of the thieves, whom you are not able to catch, is more difficult than that of the mendicant. Its only solution is that we should mix with the people of the villages in our neighbourhood. These are external remedies, and necessary ones. In the last resort, and even as the first, we have prayer. "So long as the elephant depended on his own strength, nothing availed him; if a weak person cries out for help to Rama, He will come the moment His name is uttered." This is a great truth. It is realized in experience in the measure we have faith in it.

Do write and inform me about every harassment. Such things give me spiritual exercise. I get an opportunity to think what my mind would prompt me to do in such circumstances.

Keep me informed about the results of Prabhudas's experiments with the spinning-wheel.

If they want to translate the *Anasaktiyoga* into Urdu, permit them to do so.

The article on *brahmacharya* is kept in a safe place—only Pyarelal or Kusum can say where. You will find it nowhere but among the papers which are kept duly arranged.

Blessings from
BAPU

[PS.]

There are 47 letters today. I don't see Kanu's and Sharja's letters which you have mentioned in your list.

If you have not sent cotton, send it by return of post. Today I am short of time and, therefore, a few things are left out.

From a microfilm of the Gujarati: M.M.U./I

15. LETTER TO BHAGWANJI PANDYA

July 7, 1930

CHI. BHAGWANJI,

I have your letter. Please do not feel miserable. Since you have not given up effort I have no doubt all will end well. The body is under our control and therefore we ought to check it and restrain our feelings. One who makes a show of physical self-control but indulges in all manner of pleasures mentally is a hypocrite, a double-dealer. One who controls one's body and also endeavours to always restrain one's mind is an active aspirant; one whose mind as well as body are fully under control is God [Himself]. It is enough if we are or [try to] become active aspirants of the

middling category. We should never let our minds remain unclean. An evil thought should be thrown out no sooner than it occurs. We should know that our mind is like our body, which gets soiled every day and which we clean every day. The fact that we are obliged to accommodate Shankarbhai's father or others like him is a help to us in preserving our dharma. Non-violence means being strict towards one's self and liberal towards others; this is the sign of tolerance. Those who do not observe the rules, etc., deserve to be pitied, never to be hated. That we have given up tea, etc., that we abide by the rules is because we like it; if some do not, how can it be an excuse for us to swerve from our own stand? On the contrary let us hope that having observed our humble yet firm conduct people like Shankarbhai's father would be touched and give up their undesirable habits.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 320. Courtesy: Bhagwanji Purushottam Pandya

16. LETTER TO R. V. MARTIN

YERAVDA CENTRAL PRISON,
July 8, 1930

DEAR MAJOR MARTIN,

With further reference to my letter about interviews, I enclose herewith a trial list to show what I mean when I say that I can see Mrs. Gandhi and others of my family only if on the same terms I can see those who are like blood relations to me, as those in the list are.

The alternative proposed by the Government is unacceptable to me for the simple reason that I do not wish to expose my wife and children to the indignity of having to apply to the Government for permission each time they may desire to see me.[1] I recognize that the Government need not let anybody see me. But if they do let me see anybody, I must refuse to avail myself of such permission if it is bereft of grace as, in my opinion, the present position about interviews is.

I know the Government's preoccupations and it pains me to have to take up their time over what is for them comparatively a

[1] *Vide* Vol. XLIII, footnote 3, pp. 435-6.

trivial matter. I have reverted to it only because I had a talk with you about it and because I would like it finally decided one way or other.

If the list is approved, I reserve the right to submit a further list. It is impossible for me to recall at once the names of all who are intimately connected with me and are not known to political fame. I may observe that such names I have purposely omitted. A large number are boys and girls under 16. I have also omitted the names of relatives as they are already allowed and I have omitted those who to my knowledge are already imprisoned.

I am,
Yours sincerely,
M. K. GANDHI

[Enclosure]

Trial list referred to in the letter to which this is the enclosure.

Damodardas and his wife
Manibai Galiara and her children
Lakhmidas Asar
Vellabai Asar
Laxmibehn Bar
Motibehn Choksi
Mani Asar
Lilavati Asar
Amina Qureshi
Mathuradas Purushottam
Motibai Mathuradas
Jankibai
Laxmibai Khare
Rambhau
Chhaganlal Joshi
Ramabai Joshi
Motibai Ranchhodlal
Ramabehn Ranchhodlal
Sarla Devi Ambalal
Nirmalabai
Ambalal Sarabhai girls and boys
Ansuyabai Sarabhai
Shankerlal Banker
Vinoba
Gopalrao
Balkrishna
Harihar Sharma
Begum Tyabji
Raihana Tyabji
Hamida Tyabji
Pyar Ali
Noorbanu
Abdullabhai
Gomatibai Mashruwala
Naoroji Sisters
Khambhatta
Tehmina Khambhatta
Mithubai Petit
Gangabehn Senior
Gangabehn Jhaveri
Manilal Jhaveri
Gulabbehn Manilal
Ratilal Mehta
Champabehn Mehta
Nanibehn Jhaveri
Nanibehn Budhabhai
Bhansali
Mathew
Kumarappa
Chandrashanker Shukla
Manibehn Parikh
Manibehn Patel
Nandabehn Kanuga

Shardabehn Mehta
Dahibehn Patel
Dahibehn Somabhai
Kamalabehn Patel
Kamala Haridas
Vasumatibehn
Kusum Desai
Jethalal Gandhi
Maganbhai Patel
Kapilrai
Mahavir
Maitri
Durga
Krishnamaiya Devi
Sarojini Devi
Satyavati
Kantabehn
Krishna Kumari
Kasturbehn
Prithuraj
Laxmi Dadabhai
Lalji
Vithal
Jethalal Bhatia
Babalbhai
Kevalram
Nirmala Kevalram
Godse
Somabhai
Hasmukhrai
Giriraj
Mannalal
Jagannath
Shambhu
Ishvarlal
Tapu
Shivabhai Patel
Rowjibhai Patel
Sharjabehn
Premabai
Sarda Kotak
Harijivan Kotak
Parvati
Lalita
Lilabehn
Shantabai
Shantabehn
Jankibai Bajaj and children
Kamalnayan
Nathji
Kunverji Patel
Pundit Sukhlal
Bechardas
V. Sundaram
Emma Harker
Padmaja Naidu
Krishnabai Santanam
Laxmi Rajgopalachari
Dahyabhai Patel
Narmada Dahyabhai
Shanti Kumar Narottamdas
Narsimha Prasad
Mama Phadke
Haribhai Phatak
Dilkhush Divanji
Nandlal Shah
Punjabhai
Budhabhai
Karasandas Chitalia
Surajbehn Manilal
Gangabehn Ramji
Motibehn Ramji
Chelibehn Shah
Keshavrao Deshpande
Ramibai Kamdar
Lady Vithaldas
Kamalabai
Vithaldas Jerajani
Chhotelal
Kikibehn Lalvani
Girdhar
Mangala
Pushpa
Mahalaxmi
Nirmala Pandya
Durgabehn Desai

Nirmala Desai
Balbhad[r]a
Dudabhai Motji
Anandi
Indu Parekh
Kantilal Parekh
Amritlal Nanavati
Samalbhai
Ramchandran
Juthabhai
Punjabhai Junior
Chimanlal
Gulab Bajaj
Kaku
Bapubhai Shelat

M.K.G.

From a photostat: G.N. 3850; also S.N. 19975

17. LETTER TO KAPILRAI MEHTA

YERAVDA MANDIR,
July 8, 1930

CHI. KAPILRAI,

Whence this illness again? It is the duty of every student to shake off illness forthwith. It is a crime to fall ill.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3973; also C.W. 19595. Courtesy: Kapilrai Mehta

18. LETTER TO PRABHAVATI

YERAVDA MANDIR,
July 8, 1930

CHI. PRABHAVATI,

How is it that there is no letter from you? How are you?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3389

19. LETTER TO ISHVARLAL JOSHI

YERAVDA MANDIR,
July 8, 1930

CHI. ISHVARLAL,

How are things with you? What progress have you made? Have you kept up your study of English? Is Lakshmidasbhai satisfied with your progress?

Is Indu there? How is she? Ask her to write to me.

Blessings from
BAPU

From the original in Gujarati: C.W. 9311. Courtesy: Ishvarlal Joshi

20. LETTER TO GANGABEHN VAIDYA

July 8, 1930

CHI. GANGABEHN,

I got your letter. How is Kaka? What news of Ramibai?

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–6: G. S. Gangabehnne, p. 39; also C.W. 8752. Courtesy: Gangabehn Vaidya

21. LETTER TO SHARDA C. SHAH

YERAVDA MANDIR,
Silence Day, July 9, 1930

CHI. SHARDA (BABU)[1],

Is it any wonder that we who are housed in the Mandir are in fine spirit? But why should you be suffering from asthma? Is it not due to their own fault that children or grown-ups fall ill? If this is true, you must find out where your fault lay and

[1] Daughter of Chimanlal and Shakaribehn

should not repeat it. Once you have recovered, your asthma would not visit you again if you follow a regular course of deep-breathing exercises, sun-bathing, massage, etc., and if you observe restraint in food, etc.

Blessings from
BAPU

From the Gujarati original: C.W. 9885. Courtesy: Shardabehn G. Chokhawala

22. LETTER TO WILFRED WELLOCK[1]

YERAVDA CENTRAL PRISON,
July 11, 1930

DEAR FRIEND,

I thank you for your letter. From a prison cell it would not be proper for me to enter into any argument. But you may depend upon my not missing a single real opportunity for co-operation. But I confess that I see no sign as yet in the midst of fraud, falsehood and force that appear to me to surround so many of the acts of the powers that be.

Yours sincerely,
M. K. GANDHI

Bombay Secret Abstracts, 750(34), p. 117

23. LETTER TO KASHINATH TRIVEDI

YERAVDA MANDIR,
July 11, 1930

CHI. KASHINATH,

I got your letter. It is good that you poured out your heart in it. I have known very few persons who have been free from the evil which you have described. The environment in which we live is so demoralizing that most young men are unable to save themselves from that evil. But, now, instead of repenting for the past, take proper care of the present, and leave nothing wanting in the attempt.

By all means, take Kalavati to a doctor. Let that lady doctor examine her. A note from me is not necessary, and it would be

[1] Member of Parliament, Birmingham

improper to send one from here. If you require any, a note from Narandas will serve the purpose. She is a kind-hearted lady.

I understand what you say about the *Gita*. I will try to read the Calcutta translation. I am sending a letter to Mahavir Prasad along with this. Read it. You did the right thing in showing it to Vinoba.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5247

24. *LETTER TO KALAVATI TRIVEDI*

July 11, 1930

CHI. KALAVATI,

Your letter.

The only desire you may keep should be that for service. In or out of the Ashram, all service should be the same to you. It is no service if we find joy in doing those things only that suit us. It will mean self-satisfaction not service. We must never indulge in that. Kashinath has written about your pain. You need hip-baths and certainly purity of heart. Try to keep your mind calm.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 5246

25. *LETTER TO KAMALNAYAN BAJAJ*

YERAVDA MANDIR,
July 12, 1930

CHI. KAMALNAYAN,

I have your letter. Just now your duty is to make your body strong. Your diet is all right. Take proper exercise. Do as much khadi work as you can. Write to me regularly. How is Kamala? And Madalasa? Ask Janakibehn to write to me. What does Father eat? How much do you spin daily? Do you get time to do any reading?

Blessings from
BAPU

[PS.]

Kakasaheb sends you his blessings.[1]

From a photostat of the Gujarati: G.N. 3043

26. *LETTER TO VASUMATI PANDIT*

YERAVDA MANDIR,
July 13, 1930

CHI. VASUMATI,

I got your letter. What does work mean? Is not spinning and carding work? All work done sincerely has equal value. True soldiership or devotion to God or spiritual living consists in being content with the duty which falls to our lot. Absorption in the work of service which has come to us unasked is the only true *samadhi*. It is quite true that attaining this state of mind is a slow process. All that one can do, therefore, is to go on striving. The result lies in God's hands. We are both in good health. I will give more information on this subject in the common letter for the Ashram.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9283

27. *LETTER TO PREMABEHN KANTAK*

YERAVDA MANDIR,
July 13, 1930

CHI. PREMA,

I have your letter. Nirmala's letters reveal the beautiful influence of her Hindi and yours that of Marathi. For instance, *bet rahit karyo*[2]. I like a language being enriched in this manner. I hope in a short time to be able to follow Marathi very well. I am at it every day.

I have finally given up hope of getting the English letter.

I know about Krishnan Nair.

Your handwriting in Gujarati seems to be improving.

[1] This is in Hindi.
[2] "Dropped the intention for the time being".

Idealism sometimes causes pain but a human being without idealism is like a brute. Our highest duty is to see that our idealism takes the right direction.

You should try once to eat bitter gourds uncooked.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10225; also C.W. 6673. Courtesy: Premabehn Kantak

28. LETTER TO MATHURADAS PURUSHOTTAM

YERAVDA MANDIR,
July 13, 1930

CHI. MATHURADAS,

I got your letters. I was glad that you wrote out and sent me the instructions for improving the method of carding. How can I expect to get copies of the *Navajivan* here? I have no copy of the *saptapadi*[1] pledge with me. If you send one, I will try to revise and improve it with Kakasaheb's help.

As for the book on non-violence, I am at present trying to live it. The book will have real value only if I can practise the idea in my own life. What I write will become a dead letter one day. What I live will ever grow. And haven't I written enough on the subject in short articles from time to time? What can I say now which I have not said already? Even if I try, I cannot think of anything new to say. However, the request which you have made has been made by some others too. If, therefore, I feel an urge within me in future, I may write one. Cease grieving over Meghji's death. We have countless Meghjis with us.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3739.

[1] *Vide* Vol. XXX, pp. 88-9.

29. LETTER TO DURGA GIRI[1]

YERAVDA MANDIR,
July 13, 1930

CHI. DURGA,

Your letter is good. The handwriting too is good. Will you test me in sewing or shall I test you? Over there you are learning cutting too. Who can teach me all this here? But I shall see who surpasses, my walking sticks[2] or I? I have praised your handwriting in the hope that you would further improve it. You girls have an example in Radhabehn's handwriting. Mistakes due to oversight can be corrected by revising the letter.[3]

Blessings from
BAPU

[From Hindi]
Bapuki Virat Vatsalata, p. 30

30. LETTER TO MIRABEHN

Unrevised

July 14, 1930

CHI. MIRA,

I have your letter. I am likely now to get the Ashram post regularly.

Your taking cold baths I do not mind so long as the body reacts immediately. There should be no chill felt. The full benefit of a cold bath according to the Indian style is dependent upon vigorous rubbing as the water is being poured. This is followed by equally vigorous rubbing with a dry towel till all the parts are thoroughly dry. But please do not try unboiled water. My case here is different. I get the same water, which is strained and stored in a separate earthen pot. The whole water supply for the jail is filtered.

[1] Daughter of Dalbahadur Giri who, along with her brothers, sisters and widowed mother, was residing in the Ashram

[2] Girls on whose shoulders Gandhiji leaned while walking

[3] The original letter was in Gujarati.

My constipation has almost altogether abated. This was due to my having reverted to milk in the morning instead of curds. If I find the heating of milk or hot water necessary, I shall not hesitate to take either or both. But I am hoping that it will not be necessary. Fresh fruit does not appear to be necessary for me. I am not losing weight. Last week it was between 103 and 104 lb. I do not consider this a bad weight. You will thus see that there is no cause for anxiety on my account.

You ask for the *Gita* translation. I should love to do it. But just now what little time I do get is given to the translation of the *Bhajanavali*[1] also undertaken for you. I am going at a snail's pace. I therefore do not know when that will be finished. The *Gita* translation is a big task. You will agree I may not suspend the spinning for it. For the spinning is applied translation of the *Gita* if one may coin that expression. But if I have long enough of this quiet, I shall certainly undertake the translation.

We cannot have at the Ashram the worship of the kind you refer to. Of course, we have the little *samadhi* near Magan Kutir. But nobody save a few look at it. The inmates of the Ashram have no living faith in that kind of worship. For the worship of the invisible, the intellect is ready but the heart does not respond. We have, however, to plod in that direction. As pointed out in the 12th chapter, that way is undoubtedly hard to tread but it is not impossible. It will come. Everyone is subconsciously recognizing the worth of the Ashram prayer. It has been the sole solace of many. Those that attend it are not scoffers. They are not wittingly irreverent either. The spirit is willing, the flesh is weak. They are all striving. And no one who has honestly striven has ever been known to have failed. Ours is, you should remember, a somewhat original attempt. We have no solemn-looking building for prayer. We have simply the open space. But it is a sound thing especially as we represent the famishing millions. For us the sky must be an all-sufficing roof and the four directions our limitless walls. But we shall take time before we outgrow habits handed down from generations, if not ages. And yet, if we are to break through all bonds of race, class and creed, we can have but the openest of house of prayer and in the way we are having it. Am I clear?

Love.

BAPU

From the original: C.W. 5401. Courtesy: Mirabehn; also G.N. 9635

[1] *Vide* "*Ashram Bhajanavali*", the last item in this volume.

31. LETTER TO KUSUM DESAI

YERAVDA MANDIR,
July 14, 1930

CHI. KUSUM (SENIOR),

I have a letter from you after many days. You have joined a good place. Ultimately, you will have to return to the Ashram. Do not ruin your health. Write to me from time to time. Don't take up sewing before you have acquired mastery over carding and spinning on the wheel and the *takli*. It is easy to learn sewing. Nor is it absolutely necessary. I would be satisfied if your spinning could become perfect. Is Purani still out?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1800

32. LETTER TO MANIBEHN PATEL

YERAVDA MANDIR,
July 14, 1930

CHI. MANI (PATEL),

Well done. No sooner did you meet the real father[1] than you forgot the adopted father. And now you are a speaker at public meetings and thus all the more likely to forget me. How are you in body, and in mind? Did you get my letters?

How is Dahyabhai? And how is Yashoda? Has she recovered completely?

Blessings from
BAPU

CHI. MANIBEHN PATEL
DR. KANUGA'S BUNGALOW
ELLIS BRIDGE
AHMEDABAD

[From Gujarati]

Bapuna Patro–4: Manibehn Patelne, p. 71

[1] Vallabhbhai Patel, who was released from jail on June 26, 1930.

33. LETTER TO HARIPRASAD

YERAVDA MANDIR,
July 14, 1930

CHI. HARIPRASAD,

It is good that you have returned. Now tell me your routine and also your thoughts.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 2549

34. LETTER TO NARANDAS GANDHI

YERAVDA MANDIR,
July 13/15, 1930[1]

CHI. NARANDAS,

This time all the letters were delivered to me as soon as they were received, and probably that is what they will do in future too.

Last time I wrote 47 letters and then added two at the last moment, but could not change the figure which I had mentioned in your letter. For the Jail Superintendent arrived then and I handed over the packet to him after inserting into it those two slips of paper.

My speed has not increased to 400 rounds, or even yards, and it is not likely to do so. I believe that my body simply does not have the capacity for that. Formerly I used to spin 160 rounds during the day; instead, I now spin 375 rounds. But to spin that takes on an average four hours. Even on days on which everything goes well, I take not less than three hours. The average probably comes to 400 rounds a day. The speed used to be 160, which has now risen to 200 rounds, but that only on the day on which I have sufficient energy and the materials are well arranged. Make this correction. I have become slack about the *takli* these days. I

[1] This letter written on different days is placed under the date on which it was completed. Similar letters to Narandas Gandhi and Mirabehn are placed accordingly.

get pretty tired working on the spinning-wheel. Ever since my illness I have lost the strength to sit up for four hours at a stretch. I, therefore, find it difficult to accustom the body to that. But this is my only spiritual discipline at present and hence I cling to it. Of course I take care of the body. The weight is steady, so I don't believe any harm is being done. I have good sleep. I of course give some time to the *takli*. I cannot yet make a very good *takli* with my own hands and, for want of time, I do not try to learn to do so by constant practice. I give primary importance to spinning, as I should like to spin as much yarn as I can. Sewing is going on all right. The hand has set well on the machine. I still do not know its intricacies, for there is no one here to teach them to me. You will read more about these matters in my letters to Mirabehn.

Kakasaheb is in excellent health. After his coming here his weight has increased by two pounds. He walks for about two and a half hours daily, in addition to the walking he has to do in connection with work. He takes all the milk in the form of curds, so that the milk he consumes is easily digested. He toasts bread. Ordinarily he gets the vegetables by turns. He gets radishes and brinjals, and sometimes *turiya* or *guvar*. He does not cook the radishes. He digests ten *tolas* of butter. He still spins on the *takli* only. A Gandiva spinning-wheel arrived from Surat only recently and Kakasaheb has started to learn spinning on it from today. He continues to teach me Marathi. It is he, again, who puts the fruit into water for me or washes it and also washes the utensils in the evening. Besides these, I accept many other small services from him.

You need not worry about either of us.

I am happy that the problem of the Bharwads has been solved.

I have not received any cotton from there till today. I am writing this on Saturday night. If no cotton has been sent up to the time that you get this letter, post some immediately. I think there will be no difficulty if I get it by return of post in reply to this letter. I do hope, indeed, that since I have given the time-limit up to the 15th, I shall get the cotton on or before Tuesday. As days pass, I have certainly become a little impatient.

I did not see Sharja's letter. Kanu's I got this time.

Give me news about Punjabhai. How is he? Where does he live? How does he spend his time?

July 14, 1930

One of the boys asks me in his letter why I use slips of paper. The reply is that a prisoner should consume the minimum of

everything. Secondly, he who observes the vow of non-possession is a trustee of all property and, therefore, I must use the property of this prison, too, like a miser. Thirdly, isn't this property really ours? With whose money have these things been bought? Fourthly, in this poor country the less the consumption of such things the better. Fifthly, it hurts me to use anything extravagantly at a time like this.

I hear today that there is a railway receipt in the office, which means that the cotton is likely to have arrived. If I cannot mention the total number of letters, I am sure you will see the serial number on the last letter.

Blessings from
BAPU

[PS.]

It is now 5.30 a.m. on Tuesday.[1] I stop writing the letters. In all there are 52. If there are people to whom I have omitted to write and if they expect letters from me, send me their names. How is a man with a large family to decide whom he would write to and whom he may omit? Where is Subbiah?

BAPU

From a microfilm of the Gujarati: M.M.U./I

35. *LETTER TO PRABHAVATI*

YERAVDA MANDIR,
July 15, 1930

CHI. PRABHAVATI,

The last two packets from the Ashram contained no letter from you. Since as a rule you write regularly, the absence of a letter from you worries me. How is Father? What is Jayaprakash engaged in at present? I am all right.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3390

[1] July 15

36. LETTER TO BRIJKRISHNA CHANDIWALA

YERAVDA MANDIR,
July 15, 1930

CHI. BRIJKRISHNA,

Give me an account of your health and your mental state. You can write care of the Ashram. Do you see Devdas?[1] Where is Krishnan Nair?

Blessings from
BAPU

From a photostat of the Hindi: G.N. 2382

37. LETTER TO H. S. L. POLAK

YERAVDA CENTRAL PRISON,
July 16, 1930

MY DEAR HENRY,

Your cable was given to me only yesterday.

As a prisoner, I may not write to you as fully as I would like. All therefore I can say is that if you knew the circumstances as much as I do, you would not press me to go to the R.T.C. I should be perfectly useless there. I see nothing in the Viceregal statement to give me any cause for hope. The fact is swaraj is for us to take. It cannot come by way of donation.

My love to Millie, Celic, Leon and all those we knew. Where is Maud nowadays? With my love to Andrews tell him I had his cable just after my imprisonment.

Yours,
BHAI

Mahatma Gandhi: Source Material for a History of the Freedom Movement in India, Vol. III, Pt. III, p. 182

[1] Devdas Gandhi had been arrested and sentenced in Delhi early in April for offering civil disobedience.

38. *LETTER TO GOVIND PATEL*

YERAVDA MANDIR,
July 17, 1930

CHI. GOVIND,

I was glad to see your letter written in a beautiful hand. Now write to me regularly in future. I had altogether forgotten you. Probably all persons with a large family find themselves in such a plight. Out of sight, out of mind.

I am very happy to learn that your health has improved. I have no doubt at all that you will always do your work carefully. May God give you a long life and make you a true servant.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3944

39. *NOTE TO MIRABEHN*

[*July 18, 1930*][1]

CHI. MIRA,

It hurts me but I must deny myself this pleasure, if I am to be consistent with myself.[2] Please leave the wheel, etc., and I shall manage the best way I can. It is on such occasions that we test ourselves. God be with you.

Love.

BAPU

From the original: C.W. 5402. Courtesy: Mirabehn; also G.N. 9636

[1] According to a note by Mirabehn in *Young India*, 24-7-1930, she took the wheel to Gandhiji on Friday, which was July 18. *Vide* also pp. 32-3.

[2] The following note by Mirabehn appears along with this letter in *Bapu's Letters to Mira*, p. 101: "I had prepared a wheel on the Bihar pattern and taken it to Yeravda Jail, as I knew it would be difficult for Bapu to understand the method of fitting it if I did not explain it personally. But this proved not to be possible, and Bapu sent me the following note in the Superintendent's office."

40. LETTER TO RAOJIBHAI PATEL

YERAVDA MANDIR,
July 18, 1930

CHI. RAOJIBHAI,

I have your letter. To be ready for jail is a duty. To wish to go to jail is ignorant attachment. We should have only one wish, and that is to serve. Any condition in which we can serve should be welcomed.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 8988

41. LETTER TO NARANDAS GANDHI

YERAVDA MANDIR,
July 18, 1930

CHI. NARANDAS,

I got the bag of this week's love letters yesterday evening. I will reply to most of them on the Silence Day. I write this just to tell you that you should either put the letters in an envelope lined with cloth or secure the packet with a string on all sides. The letters were about to fall out of the packet. I got the cotton on the 16th.

Blessings from
BAPU

CHI. NARANDAS GANDHI
SABARMATI ASHRAM
B.B. [&] C.I. RLY.

From a microfilm of the Gujarati: M.M.U./I

42. *LETTER TO PRABHAVATI*

YERAVDA MANDIR,
July 18, 1930

CHI. PRABHAVATI,

I had a letter from you after many weeks. I was relieved.

I keep good health. The weight remains at about 103-104. The diet consists of milk, curds, raisins, dates and lemons. Do not worry on my account. I spin 375 rounds daily. I have learnt sewing on the machine. Kakasaheb is with me.

You may write anything you wish to.

Does Father tour in villages?

My blessings to Jayaprakash.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3365

43. *LETTER TO SHIVABHAI*

YERAVDA MANDIR,
July 19, 1930

CHI. SHIVABHAI,

I got your letter. The Lord has stated it as a law, to which there is no exception, that everyone gets what he seeks with devotion. We seek the spirit of disinterested service which would require us to sacrifice our all. If, therefore, we fail to cultivate such a spirit, the Lord's words would be proved untrue or maybe our aspiration is not sincere. We should, therefore, have faith and pursue with single-minded devotion the task to which we have dedicated ourselves.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9499

44. LETTER TO DUDHIBEHN DESAI

July 19, 1930

CHI. DUDHIBEHN,

I have your letter. You must have returned to the Ashram now. Do you go and see Valji? How is he? When you meet him next, tell him that I often think of him. Take care of your health.

How are Hari-ichchha and the others?

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 7404. Courtesy: V. G. Desai

45. LETTER TO AMINA QURESHI

YERAVDA MANDIR,
July 19, 1930

CHI. AMINA,

I have your letter. Father and Qureshi are in jail. You wish to be there and, moreover, you live in the Ashram. You should, therefore, believe that you are in the struggle too. It is more than enough if we are content to live where and in the condition that God wills. Do not give up your study of Urdu. Giriraj will be able to teach you. Tell Father or Qureshi, whoever it is you see, that I cannot forget either of them.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6657

46. LETTER TO GANGABEHN VAIDYA

YERAVDA MANDIR,
July 19, 1930

CHI. GANGABEHN (SENIOR),

I have your letter. It seems Kaka is getting useful experience. Write to Ramibai and ask her to write to me. I often remember her and Kamdar[1].

What you said to Shankerlal was quite correct. We should certainly take in any *Antyajas* who may wish to join.

Don't be anxious to economize on fruit at the cost of your health.

You must have read about Kakasaheb's diet. If you wish to suggest any change in it, do so. He does indeed keep good health.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro—6: G. S. Gangabehnne, p. 39; also C.W. 8753. Courtesy: Gangabehn Vaidya

47. LETTER TO PREMABEHN KANTAK

YERAVDA MANDIR,
July 19, 1930

CHI. PREMA,

I got your humorous letter crammed with news. Continue to write in this manner. I do hope that I shall not fall ill here. How can I have here Prema and Vasumati who would remain by my side whenever I seemed to be passing through a difficult time, fearing that something must have happened to me? Don't believe the rumour about my having lost weight. My health is indeed good.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10226; also C.W. 6674. Courtesy: Premabehn Kantak

[1] Ramibai's husband

48. LETTER TO LALJI PARMAR

YERAVDA MANDIR,
July 19, 1930

CHI. LALJI,

Kakasaheb and I were pleased to read your long letter. In future, write in ink. Work very hard. Never swerve from truth or forsake self-restraint and modesty. As far as you are concerned, you should form the habit of getting up regularly at four. You will realize in future the great benefit of such a habit.

Blessings from
BAPU

[PS.]

Ask Mamasaheb to write to me.

From a photostat of the Gujarati: G.N. 3294

49. LETTER TO MATHURADAS PURUSHOTTAM

YERAVDA MANDIR,
July 19, 1930

CHI. MATHURADAS,

Both of us have gone through your glossary of technical terms. I should like to suggest one change. For *baithak,* it is not enough merely to sit on the floor with the right leg drawn in. It is necessary to sit with the toes of the right foot pressed under the left thigh. If this is not done, the leg may at times brush against the string or the rod. Think over this. If I can do so, I will think about the other definitions too. I like your zeal for perfection very much.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3740

50. LETTER TO RAMABEHN JOSHI

YERAVDA MANDIR,
July 19, 1930

CHI. RAMA,

I have your letter. It is beautiful. You have taken upon yourself a big responsibility, but I know that it is not beyond your strength. Haven't we, moreover, learnt that verse which tells us that the Lord takes upon Himself the burden of the prosperity and welfare of those who think of Him with single-minded devotion?[1] Why then should we worry? You have done quite right in changing the time of the prayer.

My blessings to all the women.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5322

51. LETTER TO MIRABEHN

Unrevised

July 20, 1930

CHI. MIRA,

It pained me to have to refuse to see you.[2] But the proof of my having done the right thing came the next morning. The Government have rejected my offer and therefore there can be no interviews now. It would be unbecoming for me to press my viewpoint. They are entitled to refuse every facility to prisoners as was done all the world over only a century ago or even much later. It is enough that the exchange of letters is permitted. But you will recognize that even this is a precarious thing. Any moment they may stop the correspondence or impose unacceptable conditions. We can only gain by self-denial. Therefore, there need be no heartburning over this stoppage of interviews. It is better that spirit meets spirit. No power on earth can stop that blessed contact.

[1] *Bhagavad Gita*, IX. 22

[2] *Vide* p. 26.

Now for the gifts you left. I note the extraordinary care over the smallest detail. I began the use of the new wheel immediately. This, therefore, was the second day of use. Today is Sunday after the commencement of silence. But whilst this love is deep, it is not as wise as it might be. Your wheel has not lessened the strain. As I explained to Mathuradas, the strain was in the having to sit out for five hours in practically one posture. If I could reduce the hours and get the same amount of production, it would be another matter. That the new wheel is not likely to do. As it is, the strain on the left arm is felt in using the new wheel. For in this you have to move the arm away from you and raise it too, where [-as] in the box wheel, the arm is in a horizontal position and moves towards oneself. Moreover, you could ill afford to give time to a matter like this and take up that of skilled workmen unless it is required by me. I must be allowed to be capable of looking after myself and expressing my wants. Thirdly, I have not yet been able to draw as fine a thread as on the box wheel. The result is the use of 50 per cent more slivers—a national waste! Enough however of criticism. I am not going, lightly, to leave aside a thing that has come charged with so much love. I am, therefore, going to continue the use of the wheel and report to you from time to time. What oil do you use for the holders and the axle? How often do you apply the resin to the *mal*?

The *taklis* I have tried. They are not as good as the one I have made here. The discs are too large, the bamboo not well polished. There seems to be a proportion between the thickness of the rod and the circumference of the disc. If weight is wanting, it must be made up by making the disc thicker. Next time you make a *takli*, you will consider these points and let me know your opinion.

There is nothing new to report about my health. The weight keeps steady.

You will please take no liberties with your body during the tour.

I am putting in more time for the translation of the *bhajans*. I have now finished the Sanskrit verses and am now on the *bhajans*.

Give my love to Hariprasad.

Love.

BAPU

From the original: C.W. 5403. Courtesy: Mirabehn; also G.N. 9637

52. LETTER TO PATRICK QUINN[1]

July 20, 1930

DEAR MR. QUINN,

Will you please post the enclosed p.c. which you will see is a mere acknowledgment? Did you order the irrigator?

Yours sincerely,
M. K. GANDHI

Mahatma Gandhi: Source Material for a History of the Freedom Movement in India, Vol. III, Pt. III, p. 284

53. LETTER TO PATRICK QUINN

[*July 20, 1930*][2]

DEAR MR. QUINN,

Will you please send for dates 2 lb., raisins 2 lb.?

Yours sincerely,
M. K. GANDHI

Mahatma Gandhi: Source Material for a History of the Freedom Movement in India, Vol. III, Pt. III, p. 285

54. LETTER TO RATILAL SHAH

July 20, 1930

BHAISHRI RATILAL,

I have your letter. The event is sad but it is the kind of thing that is going on all the time. I have come to the conclusion that we needlessly regard death as a matter for sorrow. Like all other natural processes, death is also a necessary and beneficial phenomenon. Hence even to a person denying the existence of the soul or its attributes, it is no cause for fear, and it is much less so for one who believes in the soul and its immortality. We

[1] Superintendent, Yeravda Central Prison

[2] The date has been inferred from the placing of the item in the source.

should not regard it as a cause for grief that Behn Zabak left the body that had outlived its utility.

As for books, I have not come across many which deserve to be read carefully and pondered. For me, the *Gita* and Tulsidas suffice, and, among modern writings those of Raychandbhai. However, if you wish to read anything recent you may read Kishorelal's *Jivanshodhan*.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 7164; also C.W. 4658. Courtesy: Narandas Gandhi

55. LETTER TO PURUSHOTTAM D. SARAIYA

YERAVDA MANDIR,
July 20, 1930

CHI. KAKU,

I hope you have not taken a vow not to write to me. Or probably you are waiting for a letter from me before writing yourself. You had escaped very cleverly indeed. But it must have been God's will to reserve you for a greater task. We shall have done our duty if we do our work with single-minded devotion. Do write to me. Both Kakasaheb and I shall be pleased.

Blessings from
BAPU

From the Gujarati original: C.W. 2805. Courtesy: P.D. Saraiya

56. LETTER TO RAMESHWARDAS PODDAR

YERAVDA MANDIR,
July 20, 1930

BHAI RAMESHWARDAS,

We got the letter addressed to us both. You are serving to the best of your ability and that is enough. This will give you strength to do more. If you let Ramanama sink from the lips into the heart, your discontent will disappear.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 217

57. LETTER TO J. C. KUMARAPPA

YERAVDA MANDIR,
July 21, 1930

MY DEAR KUMARAPPA,

Your note. When your brother returns he must first come to the Vidyapith and see things for himself. Then, but not till then, he is free to make his choice. You had my previous letter sent from Karadi about him, had you not? Give my love to him when he comes. And remember me to your sister when you write to her.

'Thodsow' is a Tamil corruption of 'Dodhso' दोढसो.

Love from us both.

Yours,
BAPU

[PS.]

Yes, your book was duly received, thanks.

From a photostat: G.N. 10087

58. LETTER TO MANSHANKAR J. TRIVEDI

YERAVDA MANDIR,
July 21, 1930

CHI. MANU (TRIVEDI),

Maganbhai has given detailed news about you. We were both happy to read it. May God grant you good health and increase your zeal for service from day to day. I have certainly not forgotten that you used to bring fresh grapes for me. When you write to Father, tell him that I have many sweet memories of him.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 7758

59. *LETTER TO HEMPRABHA DAS GUPTA*

YERAVDA MANDIR,
July 21, 1930

DEAR SISTER,

I got your two letters together.

Some of the devotees are tried very severely. God is testing you thus. But that He grants strength to endure is also His blessing. How is Arun[1] now? Is any improvement noticed in Tarini and Charu's health? How many people are working at Sodepur? By the grace of God Kshitish Babu[2] is with you and has been blessed with a sound constitution and a stout heart. You have also the support of Dr. Ray. Convey my best wishes to both.

Does Satis Babu get milk, etc.? Has he proper facilities for sleeping and resting?

Give me all the news.

May God grant you health, peace and patience.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1668

60. *CABLE TO V. S. SRINIVASA SASTRI*[3]

[YERAVDA CENTRAL PRISON,
July 22, 1930][4]

THANKS CABLE. DEPEND UPON DOING MY BEST. AM PRAYING FOR LIGHT. LOVE.

Bombay Secret Abstracts, 750(56), p. 21

[1] Addressee's youngest and the only surviving child

[2] Younger brother of Satis Chandra Das Gupta

[3] Srinivasa Sastri had cabled to Gandhiji "to receive the proposals of Sapru and Jayakar with sympathy".

[4] According to a note just below the cable, the covering letter from Major Doyle with which this was forwarded was dated July 22, 1930; *vide* also the following item.

61. LETTER TO G. A. NATESAN

YERAVDA CENTRAL PRISON,
July 22, 1930

DEAR FRIEND,

I have been given your letter with enclosures. Many thanks. You may depend upon my doing my best. I had a cable from Shastriar. I am praying for light, but as yet I do not see a ray in this impenetrable darkness.

Yours sincerely,
M. K. GANDHI

SJT. G. A. NATESAN
"INDIAN REVIEW"
GEORGE TOWN, MADRAS

From a photostat: G.N. 2236

62. LETTER TO NARANDAS GANDHI

July 18/22, 1930

CHI. NARANDAS,

I got your packet yesterday. So many letters cannot be carried safely in an envelope of ordinary paper. It was quite torn when it arrived. You should either use envelopes lined with cloth or even though the cover is treated as a letter for purposes of postage, you should secure it strongly with a string on all sides so that the letters cannot slip out unless the string is broken.

I got the cotton as late as on the 16th. But I was put to no difficulty. Prabhudas and Munnalal speak in their letters about the prayers being dull. Does not Balkrishna lead *bhajans*? Would not you or somebody else speak something about the *Gita* or on some other subject? Balkrishna can do so if he decides. If we cannot do anything besides reciting Sanskrit verses, we may be content with that, but if we can we must introduce something more. Or start reading something in Gujarati. Discuss the matter with Prabhudas and Munnalal, then have a talk with Balkrishna and do what you think proper. I know that you cannot spare time

even to think about a matter like this. Even then I make the suggestion. Do what is possible.

We should make an attempt to mix with the Bharwads and make them feel one with us.

July 19, 1930

Much of what I write in these letters is meant for the whole of our group there and so I don't mention those things in the letters to others. One such thing is Kakasaheb's blessings. Let everyone know that the letter to him or her carries them. Kakasaheb receives greetings from all the persons there, for he reads all the letters which they write and his name is mentioned in every one of them. Both of us are glad to know this and to realize that the members of our group have humility.

Thinking about the diary, I feel that it is of priceless value to me. For a person who has dedicated himself to the pursuit of truth, it serves as a means of keeping watch over himself, for such a person is determined to write in it nothing but the truth. If he has idled away his time or has done less work than usual, he must mention that. Thus a diary helps in many ways. It is, therefore, necessary that everyone there should realize its value. Once we start keeping a diary regularly, we know automatically what to write and how to write it. Yes, there is one condition, namely, that we should aim at being truthful. If that is not so, a diary will be like a false coin. If it contains nothing but the truth, it is of greater value than a gold mohur.

Letter No. 60 is for Mrs. Zaulinger; read that. Try to find out from her what her difficulty is.

I see that it is a hardship for you to have to make a list of the letters. If that takes too much of your time, you may stop doing it. It will suffice if you merely give the total number. You may make a list if you can do so without inconvenience.

I must now write off visits. You will know the reason from my letter to Mirabehn. I don't write about it again in this letter. What would I do if I could not even write? I should give up doing that, too, if I cannot preserve my self-respect while writing. The path of *bhakti* is a difficult one. But we have no other before us.

Do not worry if the number of letters goes on increasing. Let anyone who wants to write do so freely. It will be enough if they observe the restrictions imposed by jail rules. Political questions should not be discussed, nor can I write anything about them. There is, and should be, no objection to giving news about everyone.

Tell Dr. Haribhai that I often remember him. Has Dr. Kanuga completely recovered now?

After morning prayers, July 22, 1930

There is a suggestion in Vishvanath's letter that every week I should write and send a discourse to be read out at prayer time. I thought about the request and felt that it deserved to be complied with. Treat these discourses as my contribution to the attempt to make the prayers more alive. I am considering with Kakasaheb if we can send anything for the other six days as well. Here is something for this week.[1]

I deal first with truth, as the Satyagraha Ashram owes its very existence to the pursuit and the attempted practice of truth.

The word '*satya*' is derived from *sat*, which means that which is. *Satya* means a state of being. Nothing is or exists in reality except Truth. That is why *sat* or *satya* is the right name for God. In fact it is more correct to say that Truth is God than to say that God is Truth. But as we cannot do without a ruler or general, the name God is and will remain more current. On deeper thinking, however, it will be realized that *sat* or *satya* is the only correct and fully significant name for God.

And where there is Truth, there also is knowledge which is true. Where there is no Truth, there can be no true knowledge. That is why the word *chit* or knowledge is associated with the name of God. And where there is true knowledge, there is always *ananda*, bliss. There sorrow has no place. And even as Truth is eternal, so is the bliss derived from it. Hence we know God as *Sat-chit-ananda*, one who combines in Himself Truth, knowledge and bliss.

Devotion to this Truth is the sole justification for our existence. All our activities should be centred in truth. Truth should be the very breath of our life. When once this stage in the pilgrim's progress is reached, all other rules of correct living will come without effort and obedience to them will be instinctive. But without Truth it is impossible to observe any principles or rules in life.

Generally speaking, [observance of the law of] Truth is understood merely to mean that we must speak the truth. But we

[1] This and the other discourses on the Ashram vows contained in the letters to Narandas Gandhi first appeared in book form under the title *Mangal Prabhat* (Tuesday Morning). The translation is reproduced from *From Yeravda Mandir*, with a few changes to bring it into conformity with the Gujarati. Gandhiji states in the preface to the booklet that he had gone through it carefully and revised the translation in places.

in the Ashram should understand the word *satya* or Truth in a much wider sense. There should be Truth in thought, Truth in speech and Truth in action. To the man who has realized this Truth in its fullness, nothing else remains to be known, because, as we have seen above, all knowledge is necessarily included in it. What is not included in it is not Truth, and so not true knowledge; and there can be no real bliss without true knowledge. If we once learn how to apply this never-failing test of Truth, we will at once be able to find out what is worth doing, what is worth seeing, what is worth reading.

But how is one to realize this Truth, which may be likened to the philosopher's stone or the cow of plenty? By *abhyasa*, single-minded devotion, and *vairagya*, indifference to all other interests in life—replies the *Bhagavad Gita*. Even so, what may appear as truth to one person will often appear as untruth to another person. But that need not worry the seeker. Where there is honest effort, it will be realized that what appear to be different truths are like the countless and apparently different leaves of the same tree. Does not God Himself appear to different individuals in different aspects? Yet we know that He is one. But Truth is the right designation of God. Hence there is nothing wrong in every man following Truth according to his lights. Indeed it is his duty to do so. Then if there is a mistake on the part of anyone so following Truth, it will be automatically set right. For the quest of Truth involves *tapascharya*, self-suffering, sometimes even unto death. There can be no place in it for even a trace of self-interest. In such selfless search for Truth, nobody can lose his bearings for long. Directly he takes to the wrong path he stumbles, and is thus redirected to the right path. Therefore the pursuit of Truth is true *bhakti*, devotion. Such *bhakti* is "a bargain in which one risks one's very life". It is the path that leads to God. There is no place in it for cowardice, no place for defeat. It is the talisman by which death itself becomes the portal to life eternal.

But now we have come to the border-line beyond which lies ahimsa. We shall discuss it next week.

In this connection, it would be well to ponder over the lives and examples of Harishchandra, Prahlad, Ramachandra, Imam Hasan and Imam Husain, the Christian saints, etc. How beautiful it would be if all of us, young and old, men and women, meditated, till next week, on these thoughts at all hours of the day, whether working, eating, drinking or playing, and were rewarded with innocent sleep?

God as Truth has been for me, at any rate, a treasure beyond price. May He be so to every one of us.

Blessings from
BAPU

[PS.]

There are 66 letters. If you do not read all the letters before handing them over to the persons concerned, do so henceforth. Some of the accompanying letters contain suggestions to those to whom they are addressed.

From a microfilm of the Gujarati: M.M.U./I

63. *NOTE TO NEHRUS*[1]

YERAVDA CENTRAL PRISON,
July 23, 1930

CONSTITUTIONAL ISSUE[2]

1. So far as this question is concerned, my personal position is that if the Round Table Conference is restricted to a discussion of safeguards that may be necessary in connection with full Self-Government during the period of transition, I should have no objection, it being understood that the question of independence should not be ruled out if anybody raises it. I should be satisfied before I could endorse the idea of the Congress attending the Conference about its whole composition.

CIVIL DISOBEDIENCE AND ITS CALLING OFF[3]

2. If the Congress is satisfied as to the Round Table Conference, naturally civil disobedience would be called off, that is to say, disobedience of certain laws for the sake of disobedience, but peaceful picketing of foreign cloth and liquor will be continued unless the Government themselves can enforce prohibition of liquor and foreign cloth. But manufacture of salt by the populace will have to be continued and the penal clauses of the Salt Act should not be enforced. There will be no raids on Government Salt

[1] With a view to restoring normal conditions and ameliorating "the present situation by discussing the question" Sir Tej Bahadur Sapru and M. R. Jayakar wrote to the Viceroy on July 13 seeking his permission to interview Gandhiji in Yeravda and Motilal Nehru and Jawaharlal Nehru in Naini Jail. On July 23 and 24 they met Gandhiji who gave them this note to be delivered to Motilal Nehru and Jawaharlal Nehru.

[2] & [3] These sub-headings are in Gandhiji's hand in S.N. 19976.

Depots or private depots. I will agree even if this clause is not made a clause in these terms, but is accepted as an understanding in writing.

3 (a) Simultaneously with the calling off of the civil disobedience, all satyagrahi prisoners and other political prisoners convicted or under-trial, who have not been guilty of violence or incitement to violence should be ordered to be released, and

(b) properties confiscated under the Salt Act and Press Act and Revenue Act and the like should be restored, and

(c) fines and securities taken from convicted satyagrahis—or under the Press Act should be refunded.

(d) All officers including village officers who have resigned or who may have been dismissed during the civil disobedience movement and who may desire to rejoin Government service should be restored.

N.B. The foregoing should refer also to the non-co-operation period.

(e) Viceregal ordinances should be repealed.[1]

This opinion of mine is purely provisional, because I consider that a prisoner has no right to pronounce any opinion upon political activities of which he cannot possibly have a full grasp while he is shut out of personal contact. I therefore feel that my opinion is not entitled to the weight I should claim for it if I was in touch with the movement.

Mr. Jayakar and Dr. Sapru may show this to Pandit Motilal Nehru, Pandit Jawaharlal Nehru, Mr. Vallabhbhai Patel and those who are in charge of the movement. Nothing to appear in the Press.

This is not to be shown to the Viceroy at this stage.

Even if the foregoing terms are accepted I should not care to attend the Conference unless, in the event of going out of the prison, I gained self-confidence which I have not at present and unless among those Indians who would be invited there was a preliminary conversation and an agreement as to the minimum by which they should stand under all circumstances.

I reserve to myself the liberty, when the occasion arises, of testing every swaraj scheme by its ability to satisfy the object

[1] These clauses were incorporated in the joint letter to T. B. Sapru and M. R. Jayakar, pp. 81-4.

underlying the eleven points[1] mentioned in my letter to the Viceroy.[2]

M. K. GANDHI

Gandhi-Sapru Correspondence. Courtesy: P.N. Sapru; also S.N. 19976

64. LETTER TO MOTILAL NEHRU

YERAVDA MANDIR,
July 23, 1930

DEAR MOTILALJI,

My position is essentially awkward. Being temperamentally so built, I cannot give a decisive opinion on matters happening outside the prison walls. What I have therefore given to our friends is the roughest draft of what is likely to satisfy me personally. You may not know that I was disinclined to give anything to Slocombe and wanted him to discuss things with you. But I could not resist his appeal and let him publish the interview[3] before seeing you.

At the same time I do not want to stand in the way of an honourable settlement, if the time for it is ripe. I have grave doubts about it. But after all, Jawaharlal's must be the final voice. You and I can only give our advice to him. What I have said in my memorandum given to Sir Tej Bahadur and Mr. Jayakar is the utmost limit to which I can go. But Jawahar and, for that matter, also you may consider my position to be inconsistent with the intrinsic Congress policy or the present temper of the people. I should have no hesitation in supporting any stronger position up to the letter of the Lahore resolution. You need therefore attach no weight to my memorandum unless it finds an echo in the hearts of you both.

I know that neither you nor Jawahar were enamoured of the eleven points brought out in my first letter to the Viceroy. I do not know whether you still have the same opinion. My own mind is quite clear about them. They are to me the substance of independence. I should have nothing to do with anything that would not give the nation the power to give immediate effect to them. In restricting myself to the three only in the memoran-

[1] *Vide* Vol. XLII, pp. 432-5.

[2] This note was handed to Sapru and Jayakar along with the covering letter, *vide* the following item.

[3] *Vide* XLIII, pp. 415-7.

dum, I have not waived the other eight. But the three are now brought out to deal with civil disobedience. I would be no party to any truce which would undo the position at which we have arrived today.[1]

Yours sincerely,
M. K. GANDHI

Gandhi-Sapru Correspondence. Courtesy: P. N. Sapru; also S.N. 19976

65. LETTER TO HARI-ICHCHHA DESAI

YERAVDA MANDIR,
July 26, 1930

CHI. HARI-ICHCHHA,

I often think about you, of course, but I have been prompted to write this on seeing your name mentioned in Haribhai's letter. I trust that you and all your sisters keep good health. What work do you do these days? If you are permitted to go to the Ashram, and if you yourself wish to do so, I should certainly like to tempt you to join it. If you feel tempted, take the step. Write to me.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 7464

66. LETTER TO BALI AND KUMI

YERAVDA MANDIR,
July 26, 1930

CHI. BALI, KUMI,

I got Bali's letter. Kumi also should write. I don't mind your having taken away Manu. Anything which pleases you two sisters pleases me. Your love for these children sometimes brings tears of joy to my eyes. I used to restrain you lest your love should become blind attachment. I caution you both against it from time to time. But, knowing your nature, I hesitate to do

[1] With this letter and the note to Nehrus, Sir Tej Bahadur Sapru and M. R. Jayakar met Motilal Nehru and Jawaharlal Nehru on July 27 and 28. For the text of joint note from them and a letter from Jawaharlal Nehru, *vide* Appendix I (A) & I (B).

even that. How can I ever hurt you? Are the relations of you two sisters happy?

I was happy to know that Tulsidas had recovered.

Kusum must be perfectly all right now.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 5060. Courtesy: Surendra Mashruwala

67. LETTER TO RAMI GANDHI

YERAVDA MANDIR,
July 26, 1930

CHI. RAMI,

I got your letter. Ba had written to me about you. How did it happen that Kusum fell ill so seriously? Ask Kunvarji to write to me. I don't write a separate letter to him. Write to me from time to time.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 5061. Courtesy: Surendra Mashruwala

68. LETTER TO MANU GANDHI

YERAVDA MANDIR,
July 26, 1930

CHI. MANUDI,

I have your letter. Even if, as you say, you went away of your own accord, I don't mind. I only wish that you should become a real worker and that your body should become strong. In future write in ink.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 1503. Courtesy: Manubehn Mashruwala

69. LETTER TO BHAGWANJI PANDYA

July 26, 1930

CHI. BHAGWANJI,

I have your letter. What you did in the case of Manibehn is quite correct. In the case of a lady whom we have accommodated we would have done our duty after having pointed out her faults dispassionately. In this case too you should do the same. You should explain to her that your suspicion will not be removed by [her] undertaking a fast. Why should she undertake a fast if she has committed no fault? If she has, fasting is no cure. She should confess it and resolve never to do it again. If she refuses to be persuaded in spite of all this, let events take their own course. But tell Manibehn on my behalf that fasting without my permission is forbidden. She should therefore give up her fast if she hasn't already done so.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 321. Courtesy: Bhagwanji Purushottam Pandya

70. LETTER TO GANGABEHN JHAVERI

YERAVDA MANDIR,
July 27, 1930

CHI. GANGABEHN (JHAVERI),

I have your letter. I trust that you take proper care of your health. Kanjibhai's self-sacrifice is great indeed. My blessings to him, to all the members of his family and to the women who live with you.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3102

71. LETTER TO VASUMATI PANDIT

YERAVDA MANDIR,
July 27, 1930

CHI. VASUMATI,

I have your letter. How many women live with you? Have they learnt the prayers? Do you get time to read the *Anasaktiyoga*? Is your mind at peace? I am all right.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9277

72. LETTER TO KALAVATI

YERAVDA MANDIR,
July 27, 1930

CHI. KALAVATI,

I have your letter. Since you are learning Gujarati, I write this letter in Gujarati. If you ask me not to write in Gujarati in future, I shall write in Hindi. You, in any case, should write in Hindi. Improve your handwriting. Now that you have started spinning on Prabhubhai's spinning-wheel, put your whole heart into the work. Learn how to clean and repair the wheel. Whatever you do, you should do with proper care and as well as you can do it. Working in this manner develops both the intellect and the heart. Get Shantabehn examined by a doctor.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5242

73. LETTER TO KASHINATH TRIVEDI

YERAVDA MANDIR,
July 27, 1930

CHI. KASHINATH,

I have your letter. What I said in my last letter regarding prayers must have partly answered the questions which you ask in your letter. Regarding image-worship, we don't forbid anyone to use an image. But we cannot have one in our common prayer.

I have suggested that Shantabehn should be examined by a doctor. But I can offer no proper guidance from this distance.

Blessings from
BAPU

[PS.]

I get no time to attend to the Hindi translation.

From a photostat of the Gujarati: G.N. 5243

74. LETTER TO JANAKIDEVI BAJAJ

YERAVDA MANDIR,
July 27, 1930

CHI. JANAKIBEHN,

I have your letter. It would be strange if you did not feel cheerful now. You make speeches and your name appears in newspapers. As I frequently see the name Janakibai Bajaj in papers, what else should I think but that it was good that Jamnalal and I were arrested and that we had better remain in prison. I was sure that there was confidence behind your seeming diffidence. May God increase it. Kamalnayan need not be in a hurry. Let him remain occupied in khadi production work. When the batch comes forward, he may write to Valjibhai.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2888

75. *FRAGMENT OF A LETTER TO MATHURADAS TRIKUMJI*

July 27, 1930

I hope you have understood the position about visits. The Government has found my list[1] too long. I will not pursue the matter any further. We should content ourselves with letters.

[From Gujarati]

Bapuni Prasadi, p. 102

76. *LETTER TO VITHALDAS JERAJANI*

YERAVDA MANDIR,
July 27, 1930

BHAI VITHALDAS,

I got the figures for April, May and June. I see from them that no one yet gives yarn in sufficiently large quantity. You can write to me a detailed letter on this subject.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9775

77. *LETTER TO HEMPRABHA DAS GUPTA*

YERAVDA MANDIR,
July 27, 1930

DEAR SISTER,

I have your two letters. They are a boon for me. It gives me great joy to note that your self-confidence is growing day by day. May God increase it further. What can I write about Satis Babu? I have been watching him grow for quite a time.

[1] *Vide* 11-3.

You have such faith in khadi that God will provide you with the required assistance. The sacred text goes: to each according to his faith. It cannot prove false.

May God grant some peace to Charu. Where is Arun?

Convey my blessings to Satis Babu and also to Charu, Arun and Tarini.

Blessings from
BAPU

[PS.]

You can write everything in connection with khadi.

From a photostat of the Hindi: G.N. 1669

78. LETTER TO MIRABEHN

[*July 28, 1930*][1]

CHI. MIRA,

I have your letter. I am sticking to your wheel. It is now causing less strain. The *mal* has not given any trouble at all. In that respect yours is a better wheel. I have still difficulty in getting the required fineness. Anyway, I shall not easily let it go. The speed is still poor. Today for the first time I got 154 rounds in 65 minutes. This was encouraging for me. On the travelling wheel I had reached 200 rounds per hour when the machine went on without a break.

In translating the hymns for you I am giving myself much joy. Have I not expressed my love oftener in storms than in gentle soothing showers of affection? The memory of these storms adds to the pleasure of this exclusive translation for you. But it is a long affair. I did the 10th hymn today. The verses took me a long time. The hymn I am doing one per day. And I have still nearly 170 to do! There is, therefore, not much likelihood of my reaching the *Gita* just yet.

Your fever is disturbing. You are still sensitive to changes. Do please take care of yourself and do not hesitate to travel 2nd if you find it at all necessary. I am looking forward to this week's letter.

Love.

BAPU

From the original: C.W. 5404. Courtesy: Mirabehn; also G.N. 9638

[1] The 10th hymn referred to in the letter was translated on this date, *vide* "*Ashram Bhajanavali*", 15-12-1930. The letter, however, bears the date "27th July 1930" in Mirabehn's handwriting.

79. *LETTER TO GANGABEHN VAIDYA*

YERAVDA MANDIR,
Silence Day [July 28, 1930][1]

CHI. GANGABEHN (SENIOR),

I am glad to see that you are completely at peace. In being content with opportunities of service which come to us unsought lies the growth of the soul; that is the only way in which we can realize it.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–6: G. S. Gangabehnne, p. 40; also C.W. 8754. Courtesy: Gangabehn Vaidya

80. *LETTER TO PREMABEHN KANTAK*

YERAVDA MANDIR,
July 28, 1930

CHI. PREMA,

It is no trouble to me to write to you. Your diagnosis is correct. We should feel more interest in solving the problems of the Ashram, especially of the women in it, than we do in solving the problems of the country. For the solution of these problems contains the key to the solution of bigger problems. "As in the body, so in the universe." Trying to know the universe we would lose our way, but the body is in our hands.

The infant class seems to be getting well organized.

Shila must have recovered now.

I have deliberately advised you to try bitter gourds.

Idealism can follow the right path. To lead it along that path is *paramartha*[2]. The word '*purushartha*'[3] is one-sided in its connotation. Can you think of a neutral word?

[1] From the printed source

[2] The highest end

[3] Human effort; the goal or purpose of human life, the four traditionally accepted ones being *dharma*, *artha*, *kama* and *moksha*

Dhurandhar may certainly translate *Anasaktiyoga*.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10227; also C.W. 6675. Courtesy: Premabehn Kantak

81. LETTER TO GANGABEHN VAIDYA

YERAVDA MANDIR,
July 28, 1930

CHI. GANGABEHN (SENIOR),

I have your letter. The family seems to be increasing. That is as it should be. So long as we have the spirit of service in us, people will continue to come.

How serious was Nath's eczema?

Blessings from
BAPU

[From Gujarati]

Bapuna Patro – 6: G. S. Gangabehnne, p. 40; also C.W. 8755. Courtesy: Gangabehn Vaidya

82. LETTER TO PRABHAVATI

YERAVDA MANDIR,
July 28, 1930

CHI PRABHAVATI,

I have your letter. Where does Mrityunjaya live? What are his present activities? Does Mataji[1] feel the separation from Rajendra Babu? How is Vidyavati's health?

My diet continues to be the same. The weight remains steady at 103-104. That is not bad.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3391

[1] Wife of Rajendra Prasad

83. *LETTER TO RAIHANA TYABJI*

YERAVDA MANDIR,
July 28, 1930

Bismillah[1]

CHI. RAIHANA,

Khuda Hafiz[2]

I was filled with joy to see your letter in Gujarati. Your handwriting also was fairly good, and the language simply could not be improved upon. Even the prayers of the pure in heart serve the cause as well as, or even better than, public work. Hence, what does it matter if you cannot work actively? Don't feel unhappy about that. How did you find Father's health? Is he happy and cheerful? How is Mrs. Lukmani now? The Tyabji family has indeed given a wonderful account of itself. Tell Mother that her smiling and modest face comes before me every day.

Write to me again.

If you experience any difficulty in reading this, let me know.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9618

84. *LETTER TO MANIBEHN PATEL*

YERAVDA MANDIR,
July 28, 1930

CHI. MANI (PATEL),

It is after many a week that you have favoured me with a letter. I know you are busy and doing good work in a field of your own choice, but I want you to write all the same.

Live long and serve the country to the best of your ability

Blessings from
BAPU

CHI. MANIBEHN PATEL
SHRIRAM MANSION
SANDHURST ROAD, BOMBAY

[From Gujarati]

Bapuna Patro—4: Manibehn Patelne, p. 72

[1] & [2] These expressions are in Urdu.

85. *LETTER TO SHOORJI VALLABHDAS*

YERAVDA MANDIR,
July 29, 1930

BHAISHRI SHOORJI VALLABHDAS,

I got your English letter and the book. I have still not got the Gujarati letter. The Superintendent has definitely no authority to permit me to send a Foreword from here. He must write to the Government, and the latter will never give such permission. If you think it proper to write to the Government yourself, you may do so.

Blessings from
MOHANDAS

From a photostat of the Gujarati: G.N. 4094

86. *LETTER TO G. D. BIRLA*

YERAVDA MANDIR,
July 29, 1930

BHAI GHANSHYAMDASJI,

Your letter. Now I am given almost all the letters. Still, you did well in writing in English. It was good that you did not come to Poona. I cannot see anybody. The conditions placed on receiving visitors are not acceptable to me; I have therefore had only one visit so far. There is no possibility of a second. It causes me no pain. In fact a prisoner has no rights at all. Incarceration is a kind of moral death, it can mean only that.

I had a good laugh over your account of the dream. That dream is a sign of love. We do not dream of strangers.

I am keeping well. The water here is somewhat constipating. But it causes me no trouble.

If you are plying the *takli* now and then, why not ply it regularly? My experience is that the worth of a job done irregularly increases at least fourfold if performed regularly. The whole world is governed by order. Such experiences have given rise to the saying: To disordered minds even blessing comes as a calamity.

Your description of the trend for khadi gave me joy. Your son must have fully recovered by now.

How is your health? What do you eat? My diet consists of milk, curds, raisins, dates and lemons. I take the lime juice with soda or hot water and salt.

Tell Bhai Manmohan Gandhi that I have received his book as also his letter. There is very little time for reading books. Almost all my energy is devoted to spinning and carding.

Yours,
MOHANDAS

From Hindi: C.W. 6186. Courtesy: G. D. Birla

87. LETTER TO NARANDAS GANDHI

July 28/31, 1930

CHI. NARANDAS,

I got your letter. Kakasaheb remarks that the ink and the paper which you use are such that the ink comes out on the other side of the sheet, and hence it will not do to write on both sides. What he says is correct. In such a case, it is desirable to write on one side only.

This time the letters were properly packed. I preserve the envelopes and will use them when I need them. I have already told you in my previous letter that I had received the cotton. I could card some of it only today. The air was very moist because of the rains. It is not the spinning which tires me out, but the sitting for long hours. I shall discover some way by and by. I will not readily accept defeat. There is nothing in this which need cause you concern. Even when I was out of jail, did I ever sit at the spinning-wheel for four or five hours at a stretch?

The injury to Keshu's finger must have healed by now. Can Balkrishna's body stand the strain of night watch? He should not do anything beyond his strength.

Both of us keep good health. On a spring balance Kakasaheb weighed 109 lb. He must be walking about 8 miles a day, including the walking he does for exercise and during work. The exertion of spinning is in addition to this. His diet is still the same.

If there are any men or women to whom I have not written and who expect letters from me, let me know their names. I should have had a letter from Ramabehn (Ranchhodbhai's). She must have received mine.

Now about ahimsa.

Tuesday morning

The commencement of this discourse is both comic and painful. We two had a discussion on how to economize in the use of cloth-lined envelopes and save the same envelopes for use again and again. The question was whether to paste a blank sheet on the whole side of the envelope or paste only slips over portions where something was written. This was a futile discussion. We wasted on it 15 minutes of beautiful time after prayers, demonstrating our foolishness thereby. In doing this we violated truth and ahimsa and displayed lack of discrimination. Truth was violated, because the discussion was not inspired by an ardent desire for its search. Ahimsa was shamed, because I, who ought to give every moment of my time to discover the sufferings of the people and in thinking about the ways of ending them, wasted 15 priceless minutes in a futile discussion. We displayed lack of discrimination, because if we had thought about the utility of the discussion, it would not have lasted even a minute. After we had stolen 15 minutes from people's time, we realized our foolishness and thanked God for opening our eyes.

I have purposely given this introduction.

The path of Truth is as narrow as it is straight. Even so is that of ahimsa. It is like balancing oneself on the edge of a sword. By concentration an acrobat can walk on a rope. But the concentration required to tread the path of Truth and ahimsa is far greater. The slightest inattention brings one tumbling to the ground. One can realize Truth and ahimsa only by ceaseless striving.

But it is impossible for us to realize perfect truth so long as we are imprisoned in this mortal frame. We can only visualize it in our imagination. We cannot, through the instrumentality of this ephemeral body, see face to face truth which is eternal. That is why in the last resort we must depend on faith.

It appears that the impossibility of full realization of truth in this mortal body led some ancient seeker after truth to the appreciation of ahimsa. The question which confronted him was: "Shall I bear with those who create difficulties for me, or shall I destroy them?" The seeker realized that he who went on destroying others did not make headway but simply stayed where he was, while the man who suffered those who created difficulties marched ahead and at times even took the others with him. The first act of destruction taught him that the truth which was the object of his quest was not outside himself but within. Hence the more he took to violence, the more he receded from truth. For in

fighting the imagined enemy without, he neglected the enemy within.

We punish thieves because we think they harass us. They may leave us alone; but they will only transfer their attentions to another victim. This other victim, however, is also a human being, ourselves in a different form, and so we are caught in a vicious circle. The trouble from thieves continues to increase, as they think it is their business to steal. In the end we see that it is better to tolerate the thieves than to punish them. The forbearance may even bring them to their senses. By tolerating them we realize that thieves are not different from ourselves, they are our brethren, our friends, and may not be punished. But whilst we may bear with the thieves, we may not endure the infliction. That would only induce cowardice. So we realize a further duty. Since we regard the thieves as our kith and kin, they must be made to realize the kinship. And so we must take pains to devise ways and means of winning them over. This is the path of ahimsa. It may entail continuous suffering and the cultivating of endless patience. Given these two conditions, the thief is bound in the end to turn away from his evil ways and we shall get a clearer vision of truth. Thus step by step we learn how to make friends with all the world; we realize the greatness of God, of Truth. Our peace of mind increases in spite of suffering; we become braver and more enterprising; we understand more clearly the difference between what is everlasting and what is not; we learn how to distinguish between what is our duty and what is not. Our pride melts away and we become humble. Our worldly attachments diminish and likewise the evil within us diminishes from day to day.

Ahimsa is not the crude thing it has been made to appear. Not to hurt any living thing is no doubt a part of ahimsa. But it is its least expression. The principle of ahimsa is hurt by every evil thought, by undue haste, by lying, by hatred, by wishing ill of anybody. It is also violated by our holding on to what the world needs. But the world needs even what we eat day by day. In the place where we stand there are millions of micro-organisms to whom the place belongs and who are hurt by our presence there. What should we do then? Should we commit suicide? Even that is no solution, if we believe, as we do, that so long as the spirit is attached to the flesh, on every destruction of the body it weaves for itself another. The body will cease to be only when we give up all attachment to it. This freedom from all attachment is the realization of God as Truth. Such realization cannot be attained in a hurry. Realizing that this body does not belong to us, that

(2) The Viceroy should be made aware of this position of Mr. Gandhi in order that the Viceroy should not consider later that these views of Mr. Gandhi had taken him by surprise when they were urged at the Round Table Conference. The Viceroy should also be made aware that Mr. Gandhi would insist at the Round Table Conference on a clause giving India the right to have examined by an independent tribunal all the British claims and concessions given to Britishers in the past.

The Hindu, 5-9-1930

89. LETTER TO VASUMATI PANDIT

YERAVDA MANDIR,
August 2, 1930

CHI. VASUMATI,

I got your letter. When we are required to assume leadership only for service, we should do even that and carry on the work. It may be that faith begins as faith in the doer but it should be transformed into faith in his work. Only then can we feel satisfied. The doer lives for a while and is no more; he is only an instrument. Actions live for ever. Where is Harishchandra now? But truth has always been, and is and will be. Harishchandra's immortality is the result of his action in the service of truth. Truth existed even before he was born. He served only as an instrument. Fix this thought in your mind with the help of other examples; the goblin of despair will then run away from you.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9298

it is a trust handed over to our charge, we should make the right use of it and progress towards our goal.

I wished to write something which would be easy for all to understand, but I find that I have written a difficult discourse. However, no one who has thought even a little about ahimsa should find any difficulty in understanding what I have written.

It is perhaps clear from the foregoing that without ahimsa it is not possible to seek and find Truth. Ahimsa and Truth are so intertwined that it is practically impossible to disentangle and separate them. They are like the two sides of a coin, or rather of a smooth unstamped metallic disc. Who can say which is the obverse and which is the reverse? Nevertheless, ahimsa is the means and Truth is the end. Means to be means must always be within our reach, and so ahimsa becomes our supreme duty and Truth becomes God for us. If we take care of the means, we are bound to reach the end sooner or later. If we resolve to do this, we shall have won the battle. Whatever difficulties we encounter, whatever apparent reverses we sustain, we should not lose faith but should ever repeat one *mantra*: "Truth exists, it alone exists. It is the only God and there is but one way of realizing it; there is but one means and that is ahimsa. I will never give it up. May the God that is Truth, in whose name I have taken this pledge, give me the strength to keep it."

Blessings from
BAPU

[PS.]

There are 57 letters.

From a microfilm of the Gujarati: M.M.U./I

88. *NOTE TO M. R. JAYAKAR*[1]

August 2, 1930

(1) No constitutional scheme would be acceptable to Mr. Gandhi which did not contain a clause allowing India the right to secede from the Empire at her desire and another clause which gave the right and power to India to deal satisfactorily with his eleven points.

[1] On July 31, August 1 and August 2, M. R. Jayakar again saw Gandhiji who dictated this note which was to form the basis of negotiations with the Viceroy.

90. LETTER TO PREMABEHN KANTAK

YERAVDA MANDIR,
August 2, 1930

CHI. PREMA,

In order to get dreamless sleep one's thoughts and conduct during waking hours should be pure. The state of sleep is a mirror reflecting one's condition during the waking state. All of us have the strength to prevent our idealism from following the wrong path. That is the supreme end. There is no question of defeat in such striving.

In what does Krishnakumari differ from Kamalabehn?

Here we have been seeing clouds in the sky for the last one and a half months, but there has been very little rain, though not less than the average in Ahmedabad.

Convey my blessings to Krishna Nair and tell him that it is my understanding with the authorities that I should not write to prisoners. I have great hopes of him.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10228; also C.W. 6676. Courtesy: Premabehn Kantak

91. LETTER TO KAMALNAYAN BAJAJ

YERAVDA MANDIR,
August 2, 1930

CHI. KAMALNAYAN,

I got your letter. Can you read my handwriting in Gujarati? If you cannot read it, I will write in Hindi. Write to me often in the same way that you have done this time. Anyone who goes to visit Father should tell him that he should come out with added weight.

You should write a neat and clear handwriting. Improve your health as much as you can.

Kakasaheb sends you his blessings.

Where is Om? Tell Madalasa that she should write to me. Ask Kamala and Rameshwar also to write.

Blessings from
BAPU

[PS.]
Where is Radhakisan? How is he?

From a photostat of the Gujarati: G.N. 3044

92. *LETTER TO SHARDA C. SHAH*

YERAVDA MANDIR,
August 3, 1930

CHI. SHARDA (BABU),

I receive your letters fairly regularly. You must make it a habit to revise whatever you may write. No letter should be regarded as completed unless you have revised it. Ask Chimanlal to write to me. I hope you are having no more asthma.

Blessings from
BAPU

From the Gujarati original: C.W. 9886. Courtesy: Shardabehn G. Chokhawala

93. *LETTER TO KUSUM DESAI*

August 3, 1930

CHI. KUSUM (SENIOR),

I got your letter. No one inspired by a noble idea has ever laboured in vain. You are the first to give me precise information about Indulal[1]. I am glad.

I see that you are keeping up a fairly good correspondence with all friends. Do you write to Sushila (the Punjabi)? If you know her address, ask her to write to me. What does she do?

My regards to all.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1801

[1] Indulal Yajnik

94. *LETTER TO BHAGWANJI PANDYA*

August 3, 1930

CHI. BHAGWANJI,

I have your letter. We cannot ask Manibehn to leave so long as she observes the rules as far as her conduct goes. You are needlessly worrying. No matter how she has fallen, you are equally responsible for it. You should realize this and hold your patience. [I say] you were equally responsible because you had not given up your conjugal relationship. As long as a man continues his carnal relationship with his wife it should be regarded as pardonable if the wife is drawn by such passion even towards other quarters, just as a wife tolerates such weakness in her husband.

After such relationship has ceased, if a woman commits adultery the man may be separated from her and support her if necessary.

Please calm down. The *bhajan* is nice.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 322. Courtesy: Bhagwanji Purushottam Pandya

95. *LETTER TO MIRABEHN*

YERAVDA MANDIR,
August 4, 1930

CHI. MIRA,

I want to be brief this week. There is no special reason for it. As a matter of fact the general letter is long enough.

I do hope your health has kept quite good throughout the travel.[1]

I am glad you met Parasram. I wonder if he had received my note.

The wheel has worked better. I reached today more than 160 rounds in an hour. I have rearranged the bow and it works better. I realize more and more that good slivers are indispensable

[1] The addressee had set out on "an extensive khadi tour".

for gaining speed in spinning. It is wonderful how attention to every detail counts.

Health keeps all right.

Love.

BAPU

From the original: C.W. 5405. Courtesy: Mirabehn; also G.N. 9639

96. *LETTER TO GANGABEHN VAIDYA*

YERAVDA MANDIR,
August 4, 1930

CHI. GANGABEHN (SENIOR),

Your handwriting is improving. Just as you may be said to have spun only if you have done it well, so also about handwriting. You may write only one line, but it should be neatly written. If we have resolved that every breath of ours will be for the love of God, then even the least important work which we do should be done well.

I have written to Bal and told him that most probably he will be able to see Kakasaheb.

I have received the clothes sent by you.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–6: G. S. Gangabehnne, p. 40; also C.W. 8756. Courtesy: Gangabehn Vaidya

97. *LETTER TO MANSHANKAR TRIVEDI*

YERAVDA MANDIR,
August 4, 1930

CHI. MANU,

Both of us liked your letter. You do everything with determination and you will, therefore, do well whatever you attempt. Don't be eager to do anything beyond your strength. When Shankar is released, tell him that I expect a detailed letter from him.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 7759

93. *LETTER TO RUKMINI BAZAJ*

YERAVDA MANDIR,
August 4, 1930

CHI. RUKMINI,

How is it that though you have come to the Ashram, you have not been able to find time to write two lines to me? Do you have peace of mind and are you contented and happy? I shall be satisfied if you tell me this.

Blessings from
BAPU

From the Gujarati original: C.W. 9312. Courtesy: Benarsilal Bazaj

99. *LETTER TO BRIJKRISHNA CHANDIWALA*

YERAVDA MANDIR,
August 4, 1930

CHI. BRIJKRISHNA,

I was awaiting your letter. It has been hinted that I should not write to Devdas, Krishna Nair and other prisoners. Give my blessings to all.

Never lose cheerfulness. Take up whatever duties come your way. Keep your body healthy and of course it will help if you give up worrying.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 2383

The fact that Mirabehn got her letter late indicates my subject state. I will play on the pipe as long as I can.[1] You should not, therefore, be surprised if my letters stop. I will go on writing them as long as I can with self-respect. Can a prisoner write letters at all? He and his relations and friends should know that he has no rights with regard to the outside world. Be that as it may, both of us are doing fine.

The . . . behn's[2] affair was a painful one. I am not at all surprised by such occurrences now. Our experiment does carry with it such risks. Since you will be reading my letter to . . . behn and others, I need not write more here. In such situations we should show the utmost charity. God is the only witness of secret sins. We should never persecute those whose sins become known. We may explain to such persons their duty as we understand it and leave them to God. You did right in not giving . . . behn the permission asked for. I do hope that both . . . behn and . . .[3] will see their error one day.

If Amidas has confidence in himself and knows how to make the experiments, you need not interfere with him. Personally I feel that 72 lb. weight is too little. Dates are not enough. I think there will be no harm if he takes curds or milk at the same time. Show this to him. If he has no experience in this matter, he should be guided by my advice. If he feels cold, he should not be obstinate and avoid using a covering. If he does not feel cold, there will be no harm in keeping the body uncovered. Ask him to write to me.

If Damodardas continues to spit blood, he must go to a place like Panchgani. He may return after he is all right. It is my experience that persons who suffer from such a disease do not get well in the air on the banks of Sabarmati. Instead of going to Panchgani or some such place when it is too late for recovery, if he goes now when the disease is under control he will get well in a short time and return to Sabarmati.

In my letter to Giriraj, read what I have written concerning him.

Write to Jamnalalji, Kishorelal and others that there is an understanding [with the Government] that I cannot write to other prisoners. I got Kishorelal's letter. If his experiment in diet succeeds, I would envy him. Ramniklal's matter is settled quite satisfactorily now. I cannot write to him either. Write to Narahari and tell him that he enjoys the fullest grace of God, otherwise he would not again and again get such opportunities for service.

[1] A Gujarati saying

[2] & [3] The names have been omitted.

100. LETTER TO AN ASHRAM INMATE

[Before *August 5, 1930*][1]

[2]. . .It is our duty to be ready for jail, but it is ignorant attachment to wish to go to jail. . . .[3] Work is becoming slack; try to put life into it. Anyone who does not do his best is a thief, and we have taken a vow not to steal. Those who work but without proper care, are also thieves. If we are really sincere in what we profess, we should, at long last, start working. We should daily pray to God, as we rise in the morning and go to bed at night, that our laziness may leave us, that He may make us sincere and give us the strength to be good.

From a copy of the Gujarati: S.N. 16865

101. LETTER TO NARANDAS GANDHI

YERAVDA MANDIR,
August 3/5, 1930

CHI. NARANDAS,

You need not have written the letter despite the pain in your hand; or you should have dictated it to Radha or somebody else. It is God's grace that even in this condition you could go on with the *yajna* of spinning. How did the hand slip? It must be completely all right by now.

Ask the person who bakes our bread to write to me and explain the process. How does he make the yeast? How much does he add to a given quantity of flour? When does he knead the flour, and after kneading it how long does he let it remain? Let him give all these details. There is a bakery adjoining our cells. They make quite good bread from *maida*[4], but cannot produce fermentation in whole-wheat flour like that which we use. So they were asking me. This need not be published.

[1] From the *Ashram Patrika*, 5-8-1930

[2] & [3] Omissions as in the source

[4] White flour

It is not likely to help me even if you send me a spinning-wheel made of bamboo. I am a lame duck in so far as spinning is concerned. I love it, I work hard and pay great attention to it but the speed simply does not increase. How can I blame the spinning-wheel which I use? I have not been able to see where my stupidity lies. When I was out of jail, no one took the courage to explain it to me. I was satisfied with drawing 160 rounds and did not pay sufficient attention to increasing the speed. I see my error now. But every fool has the words 'too late' inscribed on his forehead. If now I let you send a bamboo spinning-wheel, that would be our illustration of the saying "a dull student needs a lot of pens to use". I don't want that. I must suffer the consequences of my folly. I am patiently observing, and improving my method wherever improvement is possible. Moreover, I can increase the speed if my physical strength improves. If it does not, I shall be content to live as Rama wills. Ultimately, the blame will be His. If I do my best, He cannot blame me. His law ever prevails without exception, and since He is the first to obey His law, and does that perfectly, we need have no fear. Being as great as He is, if He were to act wilfully, wouldn't we be utterly destroyed?

Tuesday morning

Next among our observances comes *brahmacharya*. As a matter of fact all observances are deducible from Truth and are meant to subserve it. The man who is wedded to Truth and worships Truth alone proves unfaithful to it if he applies his talents to anything else. How then can he minister to the senses? A man, whose activities are wholly consecrated to the realization of Truth, which requires utter selflessness, can have no time for the selfish purpose of begetting children and running a household. Realization of Truth through self-gratification should, after what has been said before, appear a contradiction in terms.

If we look at it from the standpoint of ahimsa, we find that the fulfilment of ahimsa is impossible without perfect *brahmacharya*. Ahimsa means universal love. If a man gives his love to one woman, or a woman to one man, what is there left for all the world besides? It simply means, "we two first, and the devil take all the rest of them." As a faithful wife must be prepared to sacrifice her all for the sake of her husband, and a faithful husband for the sake of his wife, it is clear that such persons cannot rise to the height of universal love, or look upon all mankind as kith and kin. For they have created a boundary wall or one has been created round their love. The larger their family, the farther are they from

universal love. We see this in the whole world. Hence one who would obey the law of ahimsa cannot marry, not to speak of gratification outside the marital bond.

Then what about people who are already married? Will they never be able to realize Truth? Can they never offer their all at the altar of humanity? There is a way out for them. They can behave as if they were not married. On this path I have known nothing as beautiful as such a relationship. Those who have enjoyed this happy condition will be able to bear me out. Many have to my knowledge successfully tried the experiment. If the married couple can think of each other as brother and sister, they are freed for universal service. The very thought that all the women in the world are his sisters, mothers or daughters will at once ennoble a man and snap his chains. The husband and wife do not lose anything here, but only add to their resources and even to their family. Their love becomes free from the impurity of lust and so grows stronger. With the disappearance of this impurity, they can serve each other better, and the occasions for quarrelling become fewer. There are more occasions for quarrelling where the love is selfish and bounded.

If the foregoing argument is appreciated, a consideration of the physical benefits of chastity becomes a matter of secondary importance. How foolish it is intentionally to dissipate vital energy in sensual enjoyment! It is a grave misuse to fritter away for physical gratification that which is given to man and woman for the full development of their bodily and mental powers. Such misuse is the root cause of many a disease.

Brahmacharya like all other observances must be expressed in thought, word and deed. We are told in the *Gita*, and experience will corroborate the statement, that the foolish man who appears to control his body but is nursing evil thoughts in his mind makes a futile effort.[1] It may be harmful to suppress the body, if the mind is at the same time allowed to go astray. Where the mind wanders, the body must follow sooner or later. It is necessary here to appreciate a distinction. It is one thing to allow the mind to harbour impure thoughts; it is a different thing altogether if it strays among them in spite of ourselves. Victory will be ours in the end if we non-co-operate with the mind in its evil wanderings. We experience every moment of our lives that often while the body is subject to our control the mind is not. This physical control should never be relaxed, and in addition we must

[1] III. 6

put forth a constant endeavour to bring the mind under control. We can do nothing more, nothing less. If we give way to the mind, the body and the mind will pull in different ways and we shall be false to ourselves. Body and mind may be said to go together so long as we continue to resist the approach of every evil thought.

The observance of such *brahmacharya* has been believed to be very difficult, almost impossible. In trying to find a reason for this belief, we see that the term *brahmacharya* has been taken in a narrow sense. Mere control of animal passion has been thought to be tantamount to observing *brahmacharya*. I feel that this conception is incomplete and wrong. *Brahmacharya* means control of all the organs of sense. He who attempts to control only one organ and allows all the others free play is bound to find his effort futile. To hear suggestive stories with the ears, to see suggestive sights with the eyes, to taste stimulating food with the tongue, to touch exciting things with the hands, and yet at the same time to expect to control the generative organ is like putting one's hands in the fire and expecting to escape being burnt. He, therefore, who is resolved to control the one must be likewise determined to control the rest. I have always felt that much harm has been done by the narrow definition of *brahmacharya*. If we practise simultaneous self-control in all directions, the attempt will soon be possible of success; nay, only then will it be possible. Perhaps the palate is the chief sinner. That is why in the Ashram we have assigned the control of the palate a separate place among our observances. We shall discuss it next time.

Let us remember the root meaning of '*brahmacharya*'. '*Charya*' means course of conduct; '*brahmacharya*', conduct adapted to the search of Brahman, i.e., Truth. From this etymological meaning arises the special meaning, viz., control of all the senses. We must entirely forget the incomplete definition which restricts itself to the sexual aspect only.

Blessings from
BAPU

[PS.]

There are 45 letters.

From a microfilm of the Gujarati: M.M.U./I

102. *LETTER TO J. C. KUMARAPPA*

YERAVDA MANDIR,
August 5, 1930

MY DEAR KUMARAPPA,

I have read your essay[1]. It is very good.
Love.

BAPU

From a photostat: G.N. 10088

103. *LETTER TO RADHA GANDHI*

YERAVDA MANDIR,
August 8, 1930

CHI. RADHIKA,

I got your letter written in a hand as neat as print. I wish I could write like that. Don't think that one can never practise truth as I have defined it.

Write to me and tell me, if you know, about Rukmini's mental condition.

I had completely forgotten about the poems. After you have read and fully understood Gray's *Elegy*, *Horatius* and the *Psalms* of David, I may suggest other poems. The three are different kinds of works and are among the best. You will be able to understand them.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 8683. Courtesy: Radhabehn Chaudhri

[1] Not available

104. LETTER TO BALIBEHN VOHRA

YERAVDA MANDIR,
August 8, 1930

CHI. BALI,

I got the letters of you two sisters, and also Manudi's. I read the news about Rami having delivered. I hope the baby is growing well. You two sisters are excellent nurses, and so I need not worry about Rami at all. No one can equal you in serving those whom you love.

I was very happy indeed to know that there is nothing but love between you two.

I don't write to Manudi this time. I have many other letters to write.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 5059. Courtesy: Surendra Mashruwala

105. LETTER TO MAITRI GIRI

YERAVDA MANDIR,
August 8, 1930

CHI. MAITRI,

I have your letter. Don't mind if you make mistakes. You should go on writing to me, with proper care. I was very happy to learn that your health had improved.

You are perfectly right when you say that, as moderation in eating is good, so is moderation in providing food to the mind. Prabhubhai is very well qualified to teach you; learn from him.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6216

106. LETTER TO PREMABEHN KANTAK

YERAVDA MANDIR,
August 8, 1930

CHI. PREMA,

I remember last year's *Rakshabandhan*[1] as also everyone's surprise. The fact that you, too, became bound with it need not be recalled, for that bond between us continues. Your privilege will be exercised by Kakasaheb this time. Will not he, too, become bound then? But, then, why should he fear that, being already bound? There will be, therefore, no difficulty in the matter. The position is all right from the point of view of the person who lets his wrist be tied with it.

I like your paying such attention to the library. Shila's health ought to improve.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10229; also C.W. 6677. Courtesy: Premabehn Kantak

107. LETTER TO RUKMINI BAZAJ

YERAVDA MANDIR,
August 8, 1930

CHI. RUKMINI,

At last I have a letter from you. Take immediate steps to make your body strong. Let there be no weight on your mind. Occupy yourself with any work or reading you can take up. I shall be happy if you write to me and open your heart. What does the doctor say now?

Blessings from
BAPU

From a copy of the Gujarati: C.W. 9313. Courtesy: Benarsilal Bazaj

[1] A festival during which sisters tie wrist-bands on brothers as token of securing their protection

108. LETTER TO SHARDA C. SHAH

YERAVDA MANDIR,
August 9, 1930

CHI. SHARDA (BABU),

I received your delightful letter. If we sing *bhajans* in our dreams, come face to face with God or meet saintly people, our dreams are innocent. If we pamper our palate, cheat people, get angry and have impure thoughts, our dreams are sinful.

Blessings from
BAPU

From the Gujarati original: C.W. 9887. Courtesy: Shardabehn G. Chokhawala

109. LETTER TO PRABHAVATI

YERAVDA MANDIR,
August 9, 1930

CHI. PRABHAVATI,

I have your letter. I can't understand why you did not get my letter. I don't remember to have missed a single post in writing to you. If, however, you do not occasionally get a letter from me, you should know that I am not a free man. Generally all the letters are now dispatched from here. Don't worry about me. Take care and see that you do not become weak. Replies to your other questions were given in my last letter. How shall I admire Father? Though ill in bed, he has the energy and courage of a lion. That you are born his daughter is bound to show itself. God will make you a lioness.

Blessings from
BAPU

[PS.]

Kakasaheb is doing fine. He asks me to convey his blessings to you.

From a photostat of the Gujarati: G.N. 3366

110. LETTER TO SATYADEVI GIRI

YERAVDA MANDIR,
August 9, 1930

CHI. SATYADEVI,

I have your letter. You have drawn the trees well. Now you should have real trees as your models so that your drawing may give an impression of reality. You must practise your letters well before you start giving them curves. You like learning good things that is why I ask you to learn correct spelling even from now. Do not slacken about spinning.[1]

Blessings from
BAPU

[From Hindi]
Bapuki Virat Vatsalata, pp. 33-4

111. LETTER TO HEMPRABHA DAS GUPTA

YERAVDA MANDIR,
August 9, 1930

DEAR SISTER,

The account of Satis Babu's daily routine gives me great pleasure. If a man spins 1,000 yards of yarn on the *takli* in one day, what would be his output for an hour? This speed is beyond me. Who is looking after the children of the lady who has been arrested?

Have you any news of Krishnadas? Do you have any letters from him?

Give my blessings to Tarini. Where is Arun? Is Charu with you? My blessings to both.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1670

[1] The original was in Gujarati.

112. LETTER TO MIRABEHN

YERAVDA MANDIR,
August 10, 1930

CHI. MIRA,

I have your love letter from Patna. Your experiences are valuable. I hope that the symptoms of dysentery have disappeared altogether.

I am sticking to the new wheel. The speed is still the same. But I am not going to give it up. It is a precious possession.

The translation of the hymns is going on with clock-work regularity but I have not been able to give them more time; the time-limit therefore remains as I said in one of my letters.

When you write to Mr. Hassan Imam remember me to him and tell him I was delighted to learn that he recalled the conversation of ten years ago.

My weight has gone down by 2 lb., but there is nothing to worry over. The obstinate constipation necessitated reduction in the quantity of milk. I shall pick up if I can revert to the original quantity. It is better to lose weight than to lose health. Energy remains the same. This news is not for publication. I have given it to you for the sake of truth. I am bound to tell you about my health and I may not suppress the fact of the loss of weight.

Love.

BAPU

From the original: C.W. 5406. Courtesy: Mirabehn; also G.N. 9640

113. LETTER TO SHIVABHAI PATEL

YERAVDA MANDIR,
August 10, 1930

CHI. SHIVABHAI,

I don't remember if I got the letter you posted to me separately. What had you written in it?

One method of overcoming one's weaknesses is this. Pick up any verse you like from the chapter of the *Gita* read on the parti-

cular day and go on reciting it while doing any work during the whole day. This will keep away other harmful thoughts from your mind. I have tried this method. I know that Raychandbhai used to do this. Many others too have had the same experience.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9500

114. LETTER TO HARI-ICHCHHA DESAI

YERAVDA MANDIR,
August 10, 1930

CHI. HARI-ICHCHHA,

I was very happy to read your letter. Why was the handwriting so poor? There are some *ovis*[1] of Ramdas Swami[2] on how to acquire a good handwriting. I have sent a translation to the Ashram. Ask Haribhai to send you a copy of it.

See that in the spinning competition one of the women wins. How did you become ill? I thought that you were quite strong. Get rid of your fever. How is your eye? I should be happy if all of you immediately went to the Ashram. Chandan, Tara and Vasant should also write to me. Kakasaheb sends his blessings.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 7465

115. LETTER TO KASHINATH TRIVEDI

YERAVDA MANDIR,
August 10, 1930

CHI. KASHINATH,

I have your letter. I hope it is not necessary for you to leave the Ashram. I think, however, that you have not realized the importance of sacrificial work and the necessity of keeping a diary. It is at a time like the present that discipline proves to be the fabled wish-fulfilling tree. All persons cannot realize the value of a thing equally well. The best course, therefore, is to obey

[1] Stanzas
[2] Seventeenth-century saint poet of Maharashtra

blindly all the rules of an institution of which we are members. It would not matter if the entries in the diary were the same every day. The importance of the diary lies in this very fact, provided the entries are a faithful record. Anyone who can truthfully record that his days pass with the unvarying movement of the planets of the solar system would be truly blessed. I would, therefore, advise you to do, with full faith, everything which Narandas may ask you to do. I have the utmost confidence in his decisions.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5248

116. LETTER TO LAKSHMIBEHN KHARE

YERAVDA MANDIR,
August 11, 1930

CHI. LAKSHMIBEHN (KHARE),

Chhaganlal has written to me about your adventures. May God give you all strength and a long life.

Blessings from
BAPU

From Gujarati: C.W. 275. Courtesy: Lakshmibehn Khare

117. LETTER TO V. G. DESAI

YERAVDA MANDIR,
August 11, 1930

BHAISHRI VALJI,

This letter is meant for the whole batch. Write to me and tell me how many of you have been released and how everyone is. What did you all do [while in jail]? How did you keep there? Have you improved your health and become stronger?

Blessings from
BAPU

[PS.]

Anyone who wishes to write to me may do so.

From a photostat of the Gujarati: C.W. 7405. Courtesy: V. G. Desai

118. LETTER TO NARANDAS GANDHI

Tuesday morning,
August 12, 1930

CHI. NARANDAS,

Control of the palate: Control of palate is very closely connected with the observance of *brahmacharya.* I have found from experience that the observance of celibacy becomes comparatively easy if one acquires mastery over the palate. This does not figure among the observances of time-honoured recognition. Could it be because even great sages found it difficult to achieve? In the Satyagraha Ashram we have elevated it to the rank of an independent observance, and must therefore consider it by itself.

Aswad means not to enjoy savour; savour means pleasure. Food has to be taken as we take medicine, that is, without thinking whether it is palatable or otherwise and only in quantities limited to the needs of the body. Food means everything we eat. Hence milk and fruit are also included in it. Just as medicine taken in too small a dose does not act or acts only partially, and as too large a dose injures the system, so it is with food. It is, therefore, a breach of this observance to take anything just for its pleasant taste. It is equally a breach to take too much of what one finds to one's taste. From this it follows that to put salt in one's food in order to increase or modify its taste or in order to cure its insipidity is a breach of the observance. But the addition is not a breach if it is considered necessary for health to have a certain proportion of salt with food. Of course it would be sheer hypocrisy to add salt or any other thing to our food, deluding ourselves that it is necessary for the system if as a matter of fact it is not.

Reasoning along these lines, we find we have to give up many things that we have been enjoying, as they are not needed for nutrition. And one who thus gives up a multitude of eatables will acquire self-control in the natural course of things. The proverbs "one cooking vessel expects thirteen different ingredients", "the stomach makes one submit to forced labour", "the stomach makes one a flatterer", etc., are full of meaning. This subject has received such scant attention that choice of food with this obser-

vance in view is a very difficult matter. Parents, out of false affection, give their children a variety of foods, ruin their constitutions and create in them artificial tastes. When they grow up, they have diseased bodies and perverted tastes. The evil consequences of this early indulgence dog us at every step; we waste much money and fall an easy prey to the medicine man. Most of us, instead of keeping the organs of sense under control, become their slaves. An experienced physician once observed that he had never seen a healthy man. The body is injured every time that one overeats, and the injury can be partially repaired only by fasting.

No one need take fright at my observations or give up the effort in despair. The taking of a vow does not mean that we are able to observe it completely from the very beginning; it does mean constant and honest effort in thought, word and deed with a view to its fulfilment. We must not practise self-deception by resorting to some make-believe. To degrade or cheapen an ideal for our convenience is to practise untruth and to lower ourselves. To understand an ideal and then to make a Herculean effort to reach it, no matter how difficult it is, this is *purushartha*, manly endeavour. (The word '*purusha*' should be interpreted in its etymological sense, and, not merely to mean a man. That which dwells in the *pura*, the body, is *purusha*. If we interpret the word '*purushartha*' in this sense, it can be used equally for men and women.) One who at all times fulfils the key observances in their perfection has nothing else left for him to do in this world, he is *Bhagavan*, perfect man; he is a yogi. We are but humble creatures, aspiring after *moksha* and seeking knowledge, determined to follow Truth and dedicated to its quest. As taught in the *Gita*, therefore, we should keep on struggling humbly but vigilantly. If we do so, one day we shall be fit for God's grace and then all our pleasures in objects of sense will disappear.

If we have realized the importance of this observance, we should make fresh effort to practise it. For that, it is not necessary to think about food all the hours of the day. The only thing needful is perpetual vigilance, which will help us to find out very soon when we eat for self-indulgence and when in order only to sustain the body. This being discovered, we must resolutely set our faces against mere indulgence. A common kitchen where this principle is observed is very helpful, as it relieves us from the necessity of thinking out the menu for each day, and provides us with acceptable food of which we may take only a limited quantity with a contented and thankful mind. By eating

thus we are able to observe without any difficulty the vow of controlling the palate. The authorities of a common kitchen lighten our burden and serve as watch-dogs of our observance. They will not pamper us, they will cook only such food as helps us to keep the body a fit instrument for service. In ideal conditions we should require the use of fire but rarely or not at all. We should find our food from what the great fire, the sun, cooks. If we look at the matter from this point of view, it becomes clear to us that man is purely a herbivorous creature. But here we need not go so deep into the matter. All that is necessary for us to consider here is the nature of the vow of controlling the palate, the difficulties involved in its observance and its close connection with the observance of *brahmacharya*. Having understood this, let everyone make an honest effort to observe the vow to the best of his or her ability.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–9: Shri Narandas Gandhine, Part I, pp. 102-4; also C.W. 8121. Courtesy: Narandas Gandhi

119. LETTER TO T. B. SAPRU AND M. R. JAYAKAR[1]

YERAVDA CENTRAL PRISON,
August 15, 1930

DEAR FRIENDS,

We are deeply grateful to you for having undertaken the duty of trying to effect a peaceful settlement between the British Government and the Congress. After having perused the correspondence between yourselves and His Excellency the Viceroy and having had the benefit of protracted talks with you and having discussed among ourselves, we have come to the conclusion that the time is not yet ripe for securing a settlement honourable for our country. Marvellous as has been the mass awakening during

[1] A joint interview took place in the Yeravda Jail on August 14 and 15 between Sir Tej Bahadur Sapru and M. R. Jayakar on the one hand and Gandhiji, Motilal Nehru, Jawaharlal Nehru, Vallabhbhai Patel, Dr. Syed Mahmud, Jairamdas Doulatram and Sarojini Naidu on the other. After the discussions this letter was given to Sapru and Jayakar with permission to show it to the Viceroy. For Sapru and Jayakar's reply, *vide* Appendix II.

the past five months and great as has been the sufferings of the people among all grades and classes representing the different creeds, we feel that the sufferings have been neither sustained enough nor large enough for the immediate attainment of the end. Needless to mention we do not in any way share your view or the Viceroy's that civil disobedience has harmed the country or that it is ill-timed or unconstitutional. English history teems with instances of bloody revolts whose praises Englishmen have sung unstintingly and taught us to do likewise. It therefore ill becomes the Viceroy or any intelligent Englishman to condemn a revolt that is in intention and that has overwhelmingly remained in execution peaceful, but we have no desire to quarrel with condemnation, whether official or unofficial, of the present civil disobedience campaign. The wonderful mass response to the movement is, we hold, its sufficient justification. What is, however, the point here is the fact that we gladly make common cause with you in wishing, if it is at all possible, to stop or suspend civil disobedience. It can be no pleasure to us needlessly to expose the men, women and even the children of our country to imprisonment, lathi charges and worse. You will, therefore, believe us when we assure you and through you the Viceroy that we would leave no stone unturned to explore any and every channel for honourable peace, but we are free to confess as yet we see no such sign on the horizon. We notice no symptom of conversion of the English official world to the view that it is India's men and women who must decide what is best for India. We distrust the pious declarations of the good intentions, often well meant, of officials. The age-long exploitation by the English of the people of this ancient land has rendered them almost incapable of seeing the ruin, moral, economic and political, of our country which this exploitation has brought about. They cannot persuade themselves to see that one thing needful for them to do is to get off our backs and do some reparation for the past wrongs, by helping us to grow out of the dwarfing process that has gone on for a century of British domination, but we know you and some of our learned countrymen think differently. You believe a conversion has taken place, at any rate, sufficient to warrant participation in the proposed Conference. In spite, therefore, of the limitation we are labouring under, we would gladly co-operate with you to the extent of our ability.

The following is the utmost response it is possible for us, circumstanced as we are, to make to your friendly endeavour.

We feel the language used by the Viceroy in the reply given to your letter about the proposed Conference is too vague to

enable us to assess its value in terms of the National Demand framed last year in Lahore nor are we in a position to say anything authoritative without reference to a properly constituted meeting of the Working Committee of the Congress and if necessary to the A.I.C.C., but we can say that for us individually no solution will be satisfactory unless (a) it recognizes in as many words the right of India to secede at will from the British Empire, (b) it gives to India complete national Government responsible to her people including the control of defence forces and economic control and covers all the eleven points raised in Gandhiji's letter to the Viceroy and (c) it gives to India the right to refer if necessary to an independent tribunal such British claims, concessions and the like including the so-called public debt of India as may seem to the national Government to be unjust or not in the interest of the people of India.

NOTE. Such adjustments as may be necessitated in the interests of India during the transference of power to be determined by India's chosen representatives.

(2) If the foregoing appears to be feasible to the British Government and a satisfactory declaration is made to that effect, we should recommend to the Working Committee the advisability of calling off civil disobedience, that is to say, disobedience of certain laws for the sake of disobedience but peaceful picketing of foreign cloth and liquor will be continued unless Government themselves can enforce prohibition of liquor and foreign cloth. The manufacture of salt by the people will have to be continued and the penal clauses of the Salt Act should not be enforced. There will be no raids on Government or private salt depots.

(3) Simultaneously with the calling off of civil disobedience (a) all the satyagrahi prisoners and other political prisoners convicted or under trial who have not been guilty of violence or incitement to violence should be ordered to be released, (b) properties confiscated under the Salt Act, the Press Act, the Revenue Act and the like should be restored, (c) fines and securities taken from convicted satyagrahis or under the Press Act should be refunded, (d) all the officers including village officers who have resigned or who may have been dismissed during the civil disobedience movement and who may desire to rejoin Government service should be reinstated.

NOTE. The foregoing sub-clauses refer also to the Non-cooperation period.

(e) All the Viceregal Ordinances should be repealed.

(4) The question of the composition of the proposed Conference and of the Congress being represented at it can only be decided after the foregoing preliminaries are satisfactorily settled.[1]

Yours sincerely,
MOTILAL NEHRU
M. K. GANDHI
SAROJINI NAIDU
VALLABHBHAI PATEL
JAIRAMDAS DOULATRAM
SYED MAHOMED
JAWAHARLAL NEHRU

The Hindu, 5-9-1930

120. LETTER TO RADHABEHN GANDHI

YERAVDA MANDIR,
August 18, 1930

CHI. RADHIKA,

I have your letter. How much milk do you drink and what fruits do you eat? Do you feel constipated? If you drink enough milk, I am sure you will not feel tired.

Blessings from
BAPU

From the Gujarati original: C.W. 8684. Courtesy: Radhabehn Chaudhri

121. LETTER TO PREMABEHN KANTAK

YERAVDA MANDIR,
August 18, 1930

CHI. PREMA,

You should not lose patience. It is not easy to control the mind. But you should have faith that, with proper effort, it can be done.

What effect did the eating of bitter gourds have on your health? It is not necessary to squeeze out the juice from them. If you crush or mash them, you can eat the pulp after adding lemon juice and salt.

[1] With this letter Sir Tej Bahadur Sapru and M. R. Jayakar met Lord Irwin at Simla between August 21 and 28.

The necessity of prayers is a matter of universal experience. If you have faith in them, you will feel interest in them.

I am in a great hurry.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10230; also C.W. 6678. Courtesy: Premabehn Kantak

122. LETTER TO VASUMATI PANDIT

YERAVDA MANDIR,
August 18, 1930

CHI. VASUMATI,

I have your letter. We should learn to preserve peace of mind in all circumstances. Today I could get a little time only at the end to write letters.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9285

123. LETTER TO RUKMINI BAZAJ

August 18, 1930

CHI. RUKMINI,

I have your letter. Who reads everyone's letters? Those which are marked "not to be read" should certainly not be read. Make your health absolutely all right.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9051

124. *LETTER TO KUNVARJI PAREKH*

August 18, 1930

CHI. KUNVARJI,

I have your letter. Let me know what ultimately happened about the cap. Write to me from time to time.

Convey my compliments to Bhai Hirji.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9716

125. *LETTER TO RAIHANA TYABJI*

YERAVDA MANDIR,
August 18, 1930

CHI. RAIHANA,

Khuda Hafiz[1],

Your Gujarati letters are wonderful. Do continue to write to me. It is fine indeed that you taught prayer songs to Mrs. Lukmani's monkey-army. Take care of your health in everything you do. I have not seen your card and public letter.

Which *Sirat* is Father translating? Convey my *Vandemataram* to Mother, as also to other members of the family who may be there.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9619

[1] In Urdu

126. LETTER TO ROHINI KANAIYALAL DESAI

August 18, 1930

CHI. ROHINI,

I have your letter. I was very glad. When you get an opportunity, teach Hamidabehn Gujarati. May God grant long life to every one of you and make her a sincere worker.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2651

127. LETTER TO MANIBEHN PATEL

YERAVDA MANDIR,
August 18, 1930

CHI. MANI (PATEL),

I have your letter. Father was brought here and stayed with me for four or five days. I got news of you. God will see that it is all well with you. Do write to me, and ask Dahyabhai also to write.

Blessings from
BAPU

[From Gujarati]
Bapuna Patro–4: Manibehn Patelne, p. 72

128. LETTER TO PRABHAVATI

YERAVDA MANDIR,
August 18, 1930

CHI. PRABHAVATI,

I have your letter. With the conditions prevailing in the country I do not feel like taking dry fruit unless necessary. I have no time to write more today.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3427

129. LETTER TO JAYAPRAKASH NARAYAN

YERAVDA MANDIR,
August 18, 1930

CHI. JAYAPRAKASH,

Your letter. I am glad to note that you are calm. These days Jawaharlal is with me. I hope you are both keeping good health.

Keep writing to me.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 3428

130. LETTER TO MIRABEHN

YERAVDA MANDIR,
August 18, 1930

CHI. MIRA,

I must be briefer even than last week. It is just striking 10 p.m. —very unusual for me. And this is the last night, if I am to keep time as I must. But there is nothing much to say either.

Yesterday I went back to the travelling wheel. The strain was at once reduced and the output greater for the same time—though not much. But I know that I shall get a greater output on it. I saw that it was a wrong expression of love to persist in using your charkha if it did not fulfil the purpose for which you sent it. Only I did not want to give it up without a full trial. My health is all right but the weight is still on the downgrade. But that is nothing. As soon as constipation is under control, it will go up. I expect a rise this week.

Love.

BAPU

From the original: C.W. 5408. Courtesy: Mirabehn; also G.N. 9642

131. LETTER TO NARANDAS GANDHI

Unrevised

YERAVDA MANDIR,
Tuesday morning, August 19, 1930

CHI. NARANDAS,

We now come to the observance of non-stealing. On deeper reflection we see that all observances are implicit in Truth and ahimsa or truth alone. This can be expressed thus:

Truth
|
Ahimsa

or

Truth
|
Ahimsa

Brahmacharya | Control of the palate | Non-stealing | Non-possession | Fearlessness and so on

Ahimsa may be deduced from Truth, or may be paired with Truth. Truth and ahimsa are one and the same thing. I am partial to Truth, however. In the final analysis there can only be a single reality. The highest Truth stands by itself. Truth is the end, ahimsa is the means thereto. We know what ahimsa or non-violence is, although we find it difficult to follow the law of love. But as for Truth, we know only a fraction of it. Perfect knowledge of Truth is difficult of attainment for man even like the perfect practice of non-violence.

Asteya means non-stealing.

It is impossible that a person should steal and simultaneously claim to know Truth or cherish love. Yet every one of us is consciously or unconsciously, more or less, guilty of theft. We may steal not only what belongs to others, but also what belongs to ourselves, as is done, for instance, by a father who eats something secretly, keeping his children in the dark about it. The Ashram kitchen stores are our common property, but one who secretly removes a single crystal of sugar from it stamps himself a thief. A child who takes another's pen steals. It is theft to take anything belonging to another without his permission, even if it be with his knowledge. It is equally theft to take something in the belief that it is nobody's property. Things found on the roadside belong to the ruler or the local authority. Anything found near the Ashram must be handed over to the secretary, who in his turn will pass it on to the police if it is not Ashram property. Thus far it is pretty smooth sailing. But the observance of non-stealing goes very much farther. It is theft to take something from another even with his permission if we have no real need of it. We should not receive any single thing that we do not need. Theft of this description generally has food for its object. It is theft for me to take any fruit that I do not need, or to take it in a larger quantity than is necessary. We are not always aware of our real needs, and most of us improperly multiply our wants and thus unconsciously make thieves of ourselves. If we devote some thought to the subject we shall find that we can get rid of quite a number of our wants. One who follows the observance of non-stealing will bring about a progressive reduction of his wants. Much of the distressing poverty in this world has arisen out of breaches of the principle of non-stealing.

Theft thus far considered may be termed external or physical theft. There is, besides, another kind of theft, subtler and far more degrading to the human spirit. It is theft mentally to desire acquisition of anything belonging to others, or to cast a greedy

eye on it. It is mental theft if anyone, whether a grown-up person or a child, feels tempted by the sight of an attractive thing. One who takes no food, physically speaking, is generally said to be fasting, but he is guilty of theft as well as a breach of his fast if he gives himself up to a mental contemplation of pleasure when he sees others taking their meals. He is similarly guilty if, during his fast, he is continually planning the varied menu he will have after breaking the fast. One who observes the principle of non-stealing will refuse to bother himself about things to be acquired in future. This evil anxiety for the future will be found at the root of many a theft. Today we only desire possession of a thing; to-morrow we shall begin to adopt measures, straight if possible, crooked when thought necessary, to acquire its possession. Ideas may be stolen no less than material things. One who egotistically claims to have originated some good idea, which, really speaking, did not originate with him, is guilty of a theft of ideas. Many learned men have committed such theft in the course of world history, and plagiarizm is by no means uncommon even today. Supposing, for instance, that I see a new type of spinning-wheel in Andhra and manufacture a similar wheel in the Ashram, passing it off as my own invention, I practise untruth and am clearly guilty of stealing another's invention.

One who takes up the observance of non-stealing has, therefore, to be humble, thoughtful, vigilant and in habits simple. I have written the Ashram letters today under much pressure of time. Motilalji and others are here and I spent practically the whole of the last week in discussions with them. Even now I must give some time to them. I could, therefore, take up writing letters only yesterday evening after the prayers and started writing this after the morning prayers today. There are, therefore, the fewest letters this time and I have made them as short as I could. You will read about . . .behn[1] in my letters to Gangabehn and Bhansali. Be firm and go on doing what you think proper. My immediate reaction is that, if . . .behn's mind has become steady and recovered its purity, we can condone her violation of the pledge to go away and live outside the Ashram. The chief thing to consider now is how to help her to overcome her passion and, on the other hand, to safeguard her freedom. Women have been so completely suppressed that in their helplessness they cannot even think. The Ashram, therefore, should adopt a very liberal attitude towards them. This involves many risks. We should take

[1] The name has been omitted.

them if we wish to serve women. Act upon this view within the limits of your capacity. When I see . . .behn's face in my mind's eye, I see nothing but innocence and fear on it. She is not the cause of her fall. After hearing about this misconduct, I can see the signs of impurity on the face of . . .[1] I cannot see such signs on the face of . . .behn. What I see on her face is simplicity. And ignorance, of course. She can almost be compared to Rishyashringa. There is of course this important difference that . . .behn has had the experience of passion, whereas Rishyashringa had never had such experience. The poet, however, has described him as if he was only waiting for a touch. That is the condition of countless seemingly innocent men and women today. "Desire is aroused by coming together." Hence we have no right to condemn anyone. Our duty, plainly, is to show love and to exercise more vigilance in regard to ourselves. I have written enough today.

Blessings from
BAPU

[PS.]

There are 30 letters in all.

From a microfilm of the Gujarati: M.M.U./I

132. *LETTER TO RAMABEHN JOSHI*

YERAVDA MANDIR,
August 21, 1930

CHI. RAMABEHN,

I have a letter from you after a long time. I was indeed eager for one. I never feel concerned about Dhiru and Vimu. I have observed that children who are troublesome like them afterwards become very quiet. You have done well in restraining your desire to go and see them. Look upon any children who may come to you as Dhiru and Vimu and show them love. Then in course of time your love for Dhiru and Vimu will become pure and help them to become good.

My blessings to all the women.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5323

[1] The name has been ommitted.

133. LETTER TO MANSHANKAR J. TRIVEDI

YERAVDA MANDIR,
August 21, 1930

CHI. MANU,

I don't mind your having written a "long" letter. I don't think it was "long". My advice to you is that, till Kakasaheb arrives there, you should do what work you can staying where you are. That will be true self-dedication on your part and will also be a test for you. A public worker should also learn to keep patience. It is for the leader to think in what way any worker can serve best. If we do with perfect devotion the work assigned to us, we shall have done our true dharma. Only through experience can one know what is beyond one's strength. If we are free from ignorant attachment to anything, it is easy enough for us to discover the limits of our strength. I have given this advice after discussing the matter with Kakasaheb. If you still do not feel peace of mind, write to me.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 7760

134. LETTER TO NARAYAN M. KHARE

YERAVDA MANDIR,
August 21, 1930

BHAI PANDITJI,

Both of us felt happy after reading your letter. I had heard that your health had suffered. Since you have brought no disease with you, you will recover your former strength by and by. Take care of your health. Rambhau[1] and Mathuri[2] do write to me occasionally. I read in one or two letters that Lakshmibehn had displayed great courage and fortitude. Her face itself reveals her courage. Your voice as you used to sing at the time of prayers

[1] & [2] Addressee's son and daughter

haunts me every day. Neither of us can sing *bhajans*, as you know. We content ourselves with *Ramadhun*.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 231. Courtesy: Lakshmibai Khare

135. LETTER TO VASUMATI PANDIT

YERAVDA MANDIR,
August 21, 1930

CHI. VASUMATI,

I have your letter. After some time, we get used to working for a public cause under anyone's leadership and don't feel hurt. We can claim to have become true servants only if we learn to do so. When the sense of 'I' has vanished, we cease to feel that we are subject to anyone's authority. He who feels himself to be a cipher experiences peace in all conditions of life. Such a state of mind is not easy to attain, but it is certainly possible for everyone who strives for it. I have no doubt at all that you, at any rate, will attain it one day.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9284

136. LETTER TO MATHURADAS PURUSHOTTAM

YERAVDA MANDIR,
August 21, 1930

CHI. MATHURADAS,

I have your letter and the chapter on carding. The oil has not arrived yet. Have you tried the use of kerosene? It also helps to keep away mosquitoes. If the spot where they often settle is besmeared with kerosene, they keep away from it. I did not know about cotton-seed oil. As we are permitted to sleep in the open here, we are not harassed.

I like all your articles on carding. In some places the language seems to be unduly emphatic. My experience is that there can be no guarantee that yarn will be evenly drawn if the cotton has been well carded. Though I am a very careful spinner, the yarn is

not always even, even if the carding has been of the highest quality. The drawing of even yarn is also an art by itself and depends on deftness in using one's fingers. Anyone whose fingers have become inert, so to say, will certainly find difficulty in drawing even yarn. I have seen spinners with quick fingers drawing even yarn from badly carded cotton. I do not say this to minimize the importance of carding. I only wish to make it clear that good carding does not solve all the difficulties of the spinner. The art of spinning, as I have said, includes all activities from the plucking of cotton from the pods to the making of hanks, and a spinner should have acquired mastery over all of them. If even one of these processes has not been efficiently carried out, careful spinning by itself will not compensate for the deficiency. We should not assert anything if we are not perfectly sure about it. Ask Lakshmidas to go through your articles before publishing them. It will be good if you show them to some other person also who is an expert in the craft. Perhaps Shankerlal will help you. It is desirable that the book should be as perfect as possible. Once again, I find Motibehn's letters have stopped coming. How is she now?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3742

137. LETTER TO MATHURADAS PURUSHOTTAM

[After *August 21, 1930*][1]

CHI. MATHURADAS,

I have your letter. You have taken much care about the book. I have not yet been able to read the last portion. Spinning leaves me very little time for anything else. Most of what remains is taken up in writing letters. See that you do not harm your eyes. If necessary, get them examined by Dr. Haribhai. He has very good knowledge of the subject. The parcel of cotton-seed oil has arrived in the office. Motibehn has not yet replied to my last letter.

About *saptapadi*, in my next letter.[2]

From a photostat of the Gujarati: G.N. 3743

[1] From the reference to cotton-seed oil it appears this was written some time after the preceding item.

[2] The rest of the letter is not available.

138. LETTER TO RADHABEHN GANDHI

YERAVDA MANDIR,
August 22, 1930

CHI. RADHIKA,

I shall wait for your letter. I can't bear the thought of Keshu's remaining ill all the time. You should take special care of his health. How did he again get fever? What food does he eat? Give me all details.

Blessings from
BAPU

[PS.]

I have just received your letter. I understand.

From a copy of the Gujarati: C.W. 8685. Courtesy: Radhabehn Chaudhri

139. LETTER TO MANIBEHN PATEL

YERAVDA MANDIR,
August 22, 1930

CHI. MANI (PATEL),

You have given a good report of your experiences. I now know you met Father. But he has not met me [since then]. Write to me regularly. When in Bombay, meet Perinbehn [Captain] and Lilavati [Munshi].

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–4: Manibehn Patelne, p. 73

140. LETTER TO MAHAVIR GIRI

YERAVDA MANDIR,
August 22, 1930

CHI. MAHAVIR,

I have your letter. Dhanurdhari's batch will be a fine sight. We should acquire the utmost proficiency in the work which falls to our share and feel satisfied. If you try and make an effort, you will be able to improve your handwriting. What vows did you take on the *Janmashtami*[1] day? Don't neglect to write the diary through laziness.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6217

141. LETTER TO KUSUM DESAI

YERAVDA MANDIR,
August 22, 1930

CHI. KUSUM (DESAI),

I have your letter. You see that I am never behind in replying to any of your letters. Learn from Sushila all that you can. But do you get any time for reading? Do you write the diary? Have you kept up prayers? I keep good health.

How many women work there? Is there any news from Kapadwanj?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1802

[1] Krishna's birthday, observed on the 8th day of the dark fortnight of *Bhadrapada* (*Shravan* in Gujarat) corresponding to August-September

142. LETTER TO PREMABEHN KANTAK

YERAVDA MANDIR,
August 22, 1930

CHI. PREMA,

I have your letter. Kaka tied the sacred string on my wrist on the *Balev*[1] day and also bowed to me on your behalf.

Panditji's patience and capacity for self-sacrifice are as great as you describe them to be. He has also displayed forbearance of a high order.

Henceforth, you should not delay your going to bed or prevent someone from doing so till ten. The moment it strikes nine, we should be in bed.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10231; also C.W. 6679. Courtesy: Premabehn Kantak

143. LETTER TO KAPILRAI MEHTA

YERAVDA MANDIR,
August 22, 1930

CHI. KAPIL,

I don't mind your staying at Vile Parle. Who else are there? How is Abdulla Sheth? Improve your health and make it robust. Kakasaheb keeps good health.

Blessings from
BAPU

[PS.]

Kakasaheb sends his blessings.

From a photostat of the Gujarati: G.N. 3974

[1] *Rakshabandhan*

144. LETTER TO SATYADEVI GIRI

YERAVDA MANDIR,
August 22, 1930

CHI. SATYADEVI,

It is better you correct the mistakes in your letter then and there than that I should read it making the corrections. The benefit is twofold. You will notice your own errors and I will have no corrections to make. Isn't it good?

Tell Mother[1] to write to me describing her present activities.[2]

Blessings from
BAPU

[From Hindi]

Bapuki Virat Vatsalata, p. 34

145. LETTER TO KASHINATH TRIVEDI

YERAVDA MANDIR,
August 23, 1930

CHI. KASHINATH,

I have your letter. After Shanta and Kalavati have tried the medicine given by the doctor, write to me and tell me what effect it has. If the latter has taken a pledge to join the struggle, I think she cannot leave. But you have already written to Father. You should both do as your hearts bid you.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5249

[1] Krishnamaiya Devi

[2] The original was in Gujarati.

146. LETTER TO MIRABEHN

YERAVDA MANDIR,
August 24, 1930

CHI. MIRA,

I have your love letter written during your journey to Madras. I am hoping that this strain will not prove too much for you. Your descriptions are all valuable. Yes, I had a strenuous time during the Nehrus' visit. It was with difficulty that I was able to spin 375 rounds without doing which I should feel most unhappy. The box wheel is working very well and undoubtedly causes less strain. It gives more satisfactory work now that I have put on it the thin *mal* you sent me. The thick *mal* was causing trouble. The carding-bow is working to perfection. It imposes no strain on me. Kakasaheb rolls the slivers. He has yet to learn carding which he proposes to begin shortly. The translation of the *bhajans* continues as before regularly but slowly and I see no immediate chance of greater output. I am keeping well. The weight fluctuates. Last week I regained one pound out of two or three I seemed to have lost. There has been no loss of energy. The water here is hard and therefore constipation requires a little handling.

Love.

BAPU

[PS.]

You will be glad to know that the *tant* has not once broken.

From the original: C.W. 5409. Courtesy: Mirabehn; also G.N. 9643

147. LETTER TO PRABHAVATI

YERAVDA MANDIR,
August 24, 1930

CHI. PRABHAVATI,

I didn't see any letter from you in the mail this week. You must have received my letters to Jayaprakash and to you. My weight, which was going down, has again increased by one pound. What is your daily programme of work these days? Vallabhbhai told me that Jayaprakash was not in good health. How is that?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3367

148. LETTER TO SUSHILA GANDHI

YERAVDA MANDIR,
August 24, 1930

CHI. SUSHILA (MANILAL),

You seem to have dried up? Is it out of compassion for me or through laziness? If you had compassion for me, you would write to me. How is Sita? Why does she fall ill so often? I hope you are not being miserly about fruit. What is the condition of your ears? How do you keep generally? How is Tara? How is Nanabhai's health? Think about other similar questions yourself. I hope you always find Manilal with a smile on his face and joking. Does he read anything in jail?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4770

149. LETTER TO RASIK DESAI

YERAVDA MANDIR,
August 24, 1930

CHI. RASIK (DESAI),

Did you uphold my honour? Did you keep the vows which you had taken? Give me all the details. How did you spend the time? Were you lazy? Were you talkative? Did you keep good health? Reply to these and many other similar questions. What friends did you make?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6617

150. LETTER TO NARANDAS GANDHI

YERAVDA MANDIR,
August 24/26, 1930

CHI. NARANDAS,

This time I got the letters earlier than usual, that is, on Wednesday instead of on Thursday. Among the letters is one for Satis Babu. He is Krishnadas's guru, Satis Mukherjee. His address is Harra Road, Calcutta. I have forgotten the number of the flat. You will find it somewhere in my papers. Surendra is likely to know it. Or you will get it in the Ashram office itself. How is Devdas's health? Tell him that I often think of him. Has Ramdas's health recovered? I have before now asked for the names of those who have been released. It would be better if against each name the quantity of carding and spinning done by the person is also mentioned. If, when you do not get a cloth-lined envelope, the ordinary envelope is tightly secured by a string, like a packet sent as book post, there will be no risk afterwards. Keshu seems to have lost health again. Take immediate and effective measures to help him to recover. Giriraj's illness has lasted quite long. His blood must be impure. I have not received the guide to Singer's. If you find it difficult to secure a copy, give up the attempt. I understand what you write about Hasmukhrai. Give him the

letters if and when you think you may. Read the letter to Zaulinger before giving it to her. Hence I don't write about her in this letter. You must have sent an acknowledgment to Dhangopal. How is Jamnadas? Do the authorities let you visit him occasionally?

Tuesday morning, August 26, 1930

Non-possession is allied to non-stealing. A thing not originally stolen must nevertheless be classified as stolen property if we possess it without needing it. Possession implies provision for the future. A seeker after truth, a follower of the law of love, cannot hold anything against tomorrow. God never stores for the morrow; He never creates more than what is strictly needed for the moment. If, therefore, we repose faith in His providence, we should be assured that He will give us every day our daily bread, meaning everything we require. Saints and men of faith have always found justification for it from their experience. Our ignorance or negligence of the Divine Law, which gives to man from day to day his daily bread and no more, has given rise to inequalities with all the miseries attendant upon them. The rich have a superfluous store of things which they do not need, and which are therefore neglected and wasted; while millions starve to death for want of sustenance. If each retained possession only of what he needed, no one would be in want and all would live in contentment. As it is, the rich are discontented no less than the poor. The poor man would fain become a millionaire, and the millionaire a multi-millionaire. The poor are not content if they get their daily needs. They have a right, however, to get enough for their daily needs and it is the duty of society to help them to satisfy them. The rich should take the initiative in dispossession with a view to universal diffusion of the spirit of contentment. If only they keep their own property within moderate limits, the starving will be easily fed and will learn the lesson of contentment along with the rich. Perfect fulfilment of the ideal of non-possession requires that man should, like the birds, have no roof over his head, no clothing and no stock of food for the morrow. He will indeed need his daily bread, but it will be God's business, and not his, to provide it. Only very very few, if any at all, can reach this ideal. We ordinary seekers may not be repelled by the seeming impossibility. But we must keep the ideal constantly before us, and in the light thereof critically examine our possessions and try to reduce them. Civilization, in the real sense of the term, consists not in the multiplication, but in the deliberate and voluntary reduction of wants. This alone promotes real happiness and contentment,

and increases the capacity for service. Judging by this criterion, we find that in the Ashram we possess many things the necessity for which cannot be proved, and we thus tempt our neighbours to steal. If people try, they can reduce their wants and, as the latter diminish, they become happier, more peaceful and healthier. From the standpoint of pure truth, the body, too, is a possession. It has been truly said that desire for enjoyment creates bodies for the soul and sustains them. When this desire vanishes, there remains no further need for the body and man is free from the vicious cycle of births and deaths. The soul is omnipresent; why should she care to be confined within the cage-like body, or do evil and even kill for the sake of that cage? We thus arrive at the ideal of total renunciation and learn the use of the body for the purposes of service so long as it exists, so much so that service, and not bread, becomes for us the staff of life. We eat and drink, sleep and wake, for service alone. Such an attitude of mind brings us real happiness and the beatific vision in the fulness of time. Let us all examine ourselves from this standpoint.

We should remember that non-possession is a principle applicable to thoughts as well as to things. A man who fills his brain with useless knowledge violates that inestimable principle. Thoughts which turn us away from God or do not turn us towards Him are unnecessary possessions and constitute impediments in our way. In this connection we may consider the definition of knowledge contained in Chapter XIII of the *Gita*. We are there told that humility, *amanitvam*, etc., constitute knowledge and that all the rest is ignorance. If this is true—and there is no doubt that it is true—much that we hug today as knowledge is ignorance pure and simple, and therefore only does us harm instead of conferring any benefit. It makes the mind wander and even reduces it to a vacuity, and discontent flourishes in endless ramifications of evil. Needless to say, this is not a plea for inertia. Every moment of our life should be filled with mental or physical activity, but that activity should be *sattvik*, tending towards truth. One who has consecrated his life to service cannot be idle for a single moment. But we have to learn to distinguish between good activity and evil activity. This discernment goes naturally with a single-minded devotion to service.

Blessings from
BAPU

[PS.]

Kakasaheb's weight has again increased by one pound, and his cheerfulness has also increased. I have regained one

pound from what I had lost. For the past three days, I have been taking boiled vegetables in addtion to curds. You will see that today's letters are put into one of the envelopes received from you, fresh slips of paper being pasted on it. You can use the envelope again.

BAPU

[PPS.]

There are 53 letters.

From a microfilm of the Gujarati: M.M.U./I

151. LETTER TO PREMABEHN KANTAK

YERAVDA MANDIR,
August 29, 1930

CHI. PREMA,

I got your letter. No one should be amused at my writing on slips of paper or be angry with me for that reason. That is the proper thing for me to do. Though I write on such slips, I try to make each letter as interesting as I can in the time I get.

Why are you alarmed by the suspicion that you have got some disease in your body? What would it matter even if you had a disease and that too a grave one? "The body may live or perish, what should endure is one's devotion to God."[1] We have learnt at least this in the Ashram, if nothing more. If you fast for a few days, the body will be cleansed. You require Kuhne baths, hip-baths and particularly friction sitz-baths. If you do not know about them, ask Kanta or Radha. I think they know. You may also read about them in Kuhne's book. Whenever women suffer from any disease, it becomes necessary to know the facts about their monthly periods. Are they normal with you? Are they regular in appearance and duration? Are they painful? If necessary, consult a doctor.

I have not read Arvind Babu's book. I alone know how limited is my reading. My main interest is in reading the book of nature. I shall never finish reading it.

You should have enough sleep. You should observe the rule of sleeping from 9 to 4.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10232; also C.W. 6680. Courtesy: Premabehn Kantak

[1] From the Marathi saint Namdev

152. LETTER TO MAHALAKSHMI MADHAVJI THAKKAR

YERAVDA MANDIR,
August 29, 1930

CHI. MAHALAKSHMI,

Was there any letter to which I did not reply? I do think every day about you and all other sisters. I would have been happy, too, if you had spent a few months with me. However, both of you have so trained yourselves, though you lived away from me, that I don't know what more you would have gained if you had stayed with me. It is good that the children still live on fruit, etc., and that you have started on it again. Why has not Dahibehn written to me? My blessings to all sisters.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6797

153. LETTER TO MANSHANKAR J. TRIVEDI

YERAVDA MANDIR,
August 29, 1930

CHI. MANU (TRIVEDI),

Gangabehn writes and tells me that you have become impatient to go out [for work]. This was before you got my letter. I hope that my letter has overcome your restlessness. Can a soldier ever ask why? He goes on doing, silently and cheerfully, the work assigned to him. Let Kakasaheb's condition be fulfilled. It is not long now before he will be released. If you are still not satisfied let me know.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 7761

154. *LETTER TO PRABHAVATI*

YERAVDA MANDIR,
August 29, 1930

CHI. PRABHAVATI,

I have your letter. If Kamalabehn willingly lets you go and there is an opportunity for work in Bihar, it is your first duty to take it up. I hope Jayaprakash is keeping good health. Take care of your health. I got Mrityunjay's letter.

I am more or less all right. I have at present substituted fresh vegetables for raisins and dates in my diet. I shall watch the effect of the change. Don't worry about me.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3368

155. *LETTER TO MAITRI GIRI*

YERAVDA MANDIR,
August 29, 1930

CHI. MAITRI,

You should write regularly to me. I feel happy to hear from Gangabehn that she is satisfied with you. I hope you keep good health.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6218

158. LETTER TO BRIJKRISHNA CHANDIWAL

YERAVDA MANDIR,
August 31, 1930

CHI. BRIJKRISHNA,

Your letter. Do go to Almora if there is an opportunity. How is your mental state? Convey my blessings to Krishna Nair.

Continue writing to me.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 2384

159. LETTER TO MIRABEHN

[About *August 31, 1930*][1]

CHI. MIRA,

Your letter though written in a shaky train was wonderfully legible. If you had not drawn my attention, I should not have noticed any difference at all.

I think I have got my control over the travelling wheel and I hope to gain greater speed than now. As it is I am saving about an hour and there is much less fatigue. But your labour has not gone in vain. Kakasaheb was using the Gandiv. But it did not give him satisfaction. And he was not able always even to do one unit, i.e., 160 rounds. On your wheel he has no difficulty in making one unit in two hours which is the least he has vowed to give to the charkha.

You did the right thing in transferring to the 2nd class. There can be no harm and certainly no shame in going 2nd class, when the 3rd is clearly impossible or next to it.

I am glad you had a quiet 36 hours with Miss Petersen. Is not your sister somewhere in Madras?

[1] From the reference to the travelling wheel it appears this was written some time after August 18; *vide* "Letter to Mirabehn", p. 89. In another letter to her of October 5, Gandhiji says he did not miss a week in writing to her. Since no letter dated between August 24 and September 7 is available, it is likely this was written on or about August 31, 1930.

156. LETTER TO GULAM RASOOL QURESHI

YERAVDA MANDIR,
August 30, 1930

CHI. QURESHI,

I was happy to read your letter. You did a good thing in studying the Koran. Get hold of *The Mystics of Islam* and read it. You may write to me anything you wish to. Regular inclusion of curds in your diet will probably benefit you. Take moderate and regular exercise. When you visit Imam Saheb next time, tell him that both of us think of him with great love, and his name frequently comes up in our conversation. Ask Amina to write to me. Blessings from us both to both of you.

BAPU

From a photostat of the Gujarati: G.N. 6651

157. LETTER TO SHARDA C. SHAH

YERAVDA MANDIR,
August 31, 1930

CHI. SHARDA,

Your letters come quite regularly. If one's mind indulges in thoughts of pleasure, one might as well get it done with the body. But when the mind itself does not want it, it would indeed be better if one works away at something with concentration. In matters like these, children cannot be forced to do anything. If you are feeling too lazy for *udyoga*[1] the feeling can by persistent effort be got out of the system. You must realize the necessity of work.

Blessings from
BAPU

From the Gujarati original: C.W. 9888. Courtesy: Shardabehn G. Chokhawala

[1] Industry; here the Ashram activities like spinning, etc.

Send my love to Andrews, Reginald and those others who may be thinking of me.

Love.

BAPU

From the original: C.W. 5407. Courtesy: Mirabehn; also G.N. 9641

160. LETTER TO AMRITLAL THAKKAR

YERAVDA MANDIR,
September 1, 1930

BHAI THAKKAR BAPA,

Why should you think that because you have done no work for me you cannot write to me? Really speaking, is there any work which is mine? All of us should do God's work to the best of our ability and according to our lights. And you are doing that every moment of your life. Kaka and I often talk about you. If there is anything about which you think you should write to me, please do so. I don't ask you, and I do not wish, that you should write to me merely for the sake of writing. I know that you keep, and would be ready to give, an account of every minute of your time.

BAPU

[From Gujarati]
Kanya Ashram Rajat Jayanti Smritigranth, p. 16

161. LETTER TO MOTIBEHN CHOKSI

Silence Day [September 1, 1930][1]

CHI. MOTIBEHN,

Ba told me that you feel depressed. Why should you? One who reads the *Gita* and reflects over its teaching should never feel depressed. How can that man or woman who daily meditates on God and believes that He always dwells in our hearts ever feel depressed? Try and get rid of your depression.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3736

[1] The original letter has a remark, in a different hand, "about 1-9-30". Monday fell on September 1.

162. LETTER TO GANGABEHN JHAVERI

YERAVDA MANDIR,
September 1, 1930

CHI. GANGABEHN (JHAVERI),

I have an impression that Nanibehn and you owe me a reply to one letter of mine. There is nothing particular to write about this time, and I write this letter only to tell you that I think about all of you every day. I know that you devote all your time to work. That is the right thing to do and is sure to give proper results in course of time. Devotion to duty is the fabled wish-fulfilling tree.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3101

163. LETTER TO PRABHAVATI

September [1, 1930][1]

CHI. PRABHAVATI,

You are too greedy. However long my letter, you will think it too short. I send between 50 and 60 letters to the Ashram every week, and I must write them during whatever time I can spare from spinning. Hence, and also because I don't have much to write about from here every time, I write short letters in which, however, I say all that I wish to say. If I had to write only one or two letters, I could fill them with long description of conditions here. The letter meant for the whole Ashram is always long. Since Mirabehn cannot read Gujarati, I write a long letter to her. All other letters are short and to the point. Look; I have filled half this letter explaining why I write short letters. Kakasaheb and I were weighed on Friday; my weight came to 104 and Kakasaheb's to 114. This is a fairly good increase.

[1] The source has only September, as the original seems to have been damaged here. However *Bapuna Patro – 10: Shri Prabhavatibehnne,* pp. 33-4, gives this date.

We pray regularly every day. The *Gita* is also read daily. Recently I have given up raisins and dates and, instead, eat boiled vegetables. Generally I eat sweet potatoes and uncooked tomatoes every day or some other vegetable like cabbage. This diet has done me no harm. The weight has increased and constipation has been relieved. You must have read the reports about the negotiations with the Government. There was no truth in them at all. Let me know your future programme, and also Jayaprakash's. Has your mother-in-law recovered now? I am sure you will nurse her with the utmost love.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3370

164. LETTER TO DURGA GIRI

YERAVDA MANDIR,
September 1, 1930

CHI. DURGA,

Are you cross with me? You don't even write to me and yet will be cross. What sort of justice is this? Is this the way of the Ashram or that of the hills? Or are you simply shirking letter-writing by pretending to be cross? How much do you spin daily? What other work do you have? Do you regularly get up in the morning? How many chapters have you memorized?[1]

Blessings from
BAPU

[From Hindi]
Bapuki Virat Vatsalata, p. 31

[1] The original was written in Gujarati.

165. LETTER TO V. G. DESAI

YERAVDA MANDIR,
September 2, 1930

BHAISHRI VALJI,

I got your letter. If it is only your gums which bleed, you should gargle with salt water three or four times a day and in the morning massage them with a finger using pure, finely-powdered salt, taking care not to spit out the saliva meanwhile. You may use cocoanut oil instead of salt. You should also gargle with some potassium permanganate solution. If the bleeding does not stop with this, you should consult a dentist. Sometimes such bleeding is brought about even by indigestion. You should eat daily a little quantity of uncooked green vegetables.

Were you forced to eat *rotlas* of *bajra* and *jowar* or did you eat them to keep company with the other prisoners? I have seen you refusing to take advantage of the shade even when sitting under a green tree. I should like to get, if available, an account of the carding and spinning done by everyone.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 7406. Courtesy: V. G. Desai

166. LETTER TO NARANDAS GANDHI

[*September 2, 1930*][1]

CHI. NARANDAS,

I got the Ashram packet on Thursday. If you get the discourses printed, send one or two copies here. It would help if I had with me a copy of the previous discourse. Send me also the set of Ashram rules. If Surendra, Madhavji and Madhavlal have still not written to me, ask them to write. Others, too, should write. Kusum's hand must be all right. Has Mrs. Zaulinger calmed down a little? Try to win her over.

[1] As in the printed source

I remember to have written to someone and given permission for a translation of the *Autobiography* in Swedish. Accept the sum of £11 and credit it in whichever account you think proper.

You utilized the occasion of *Rakshabandhan* very well. Take care of Lilavati. If she gets fainting fits, she should come over to the Ashram and rest. If you come to know Devdas's weight, mention it in your letter. In that place he should improve. You can get a garland made from yarn spun by Jamnalalji. The spinning-wheel gives me no difficulty now. The speed has not increased much, but it is good enough. This is a portable spinning-wheel and it required a thin *mal*. If anyone knows a simple method of making a *mal*, he should write to me. Abbas had explained it to me, but I have forgotten it. One packet of cotton has been exhausted. Together with what I can make from the second one, I shall have enough slivers to last a month. But someone is bound to visit Kakasaheb. Send one packet with him. Vallabhbhai, too, has a visitor once a week or fortnight. You may send the packet with one of the persons. If neither course is possible, send some cotton by post as you did previously. There is no hurry at all. Along with it, send some pieces of leather for repairing the heels of my sandals. If no such pieces are available and if you can find my pair of sandals, send that. There was an extra pair during the march. Kanti will probably know about it. There was one in the Ashram too. Kusum may know about it, or the person to whom she has handed over charge of these things.

FEARLESSNESS. As every reader of the *Gita* knows fearlessness heads the list of the divine attributes enumerated in Chapter XVI. Whether this is merely due to the exigencies of metre or whether the pride of place has been deliberately yielded to fearlessness, is more than I can say. In my opinion, however, fearlessness richly deserves the first rank assigned to it. For it is indispensable for the growth of the other noble qualities. How can one seek Truth or cherish love without fearlessness? As Pritam says: "The path of Hari is the path of the brave, not of cowards." Hari here means Truth. And the brave are those armed with fearlessness, not with the sword, the rifle and the like. These are taken up only by those who are possessed by fear.

Fearlessness connotes freedom from all external fear, fear of disease, bodily injury and death, of dispossession, of losing one's nearest and dearest, of losing reputation or giving offence, and so on. One who overcomes the fear of death does not surmount all other fears, as is commonly but erroneously supposed. Some of us do not fear death, but flee from the minor ills of life. Some are

ready to die themselves, but cannot bear their loved ones being taken away from them. Some misers will put up with all this, will part even with their lives, but not their property; others will do any number of black deeds in order to uphold their supposed prestige. Some will swerve from the straight and narrow path which lies clear before them, simply because they are afraid of incurring the world's odium. The seeker after Truth must conquer all these fears. He should be ready to sacrifice his all in the quest of Truth, even as Harishchandra did. The story of Harishchandra may be only a parable; but every seeker will bear witness to its truth from his personal experience and, therefore, that story is as precious as any historical fact.

Perfect fearlessness is almost impossible to cultivate. It can be attained only by him who has realized the Supreme, as it implies freedom from delusion. One can always progress towards this goal by determined and constant endeavour and by cultivating self-confidence. As I have stated at the very outset, we must give up all external fears. But the internal foes we must always fear. We are rightly afraid of animal passion, anger and the like. External fears cease of their own accord when once we have conquered these traitors within the camp. All such fears revolve round the body as the centre, and will therefore disappear as soon as we get rid of attachment for the body. We thus find that all external fear is the baseless fabric of our own vision. Fear has no place in our hearts when we have shaken off attachment for wealth, for family and for the body. "Enjoy the things of the earth by renouncing them"[1] is the sovereign precept. Wealth, family and the body will be there just the same; we have only to change our attitude towards them. All these are not ours, but God's. Nothing whatever in this world is ours. Even we ourselves are His. Why then should we entertain any fear? The Upanishad, therefore, directs us to give up attachment for things while we enjoy them. That is to say, we must be interested in them not as proprietors but only as trustees. He on whose behalf we hold them will give us the strength and the weapons requisite for defending them against all usurpers. When we thus cease to be masters and reduce ourselves to the rank of servants, humbler than the very dust under our feet, all fears will roll away like mists; we shall attain ineffable peace and see Satyanarayana, the God of Truth, face to face.

Kakasaheb had not so far taken a categorical vow of spinning; he has done so now. The vow is that he will spin for not less

[1] *Ishopanishad*, v. 1

than two hours and not less than 160 yards daily. He has also started carding. He spends most of his time in physical activities. He maintains good strength. For the last four days or so I have given up raisins and dates and eat instead boiled vegetables, raw tomatoes, etc. If this diet does not meet my needs, I shall add fruit. I have made the change in order to overcome constipation. If the change proves economical, so much the better. I will not be obstinate about any item.

Blessings from
BAPU

[PS.]

There are 58 letters.

From the Gujarati original: C.W. 8123. Courtesy: Narandas Gandhi; also *Bapuna Patro-9: Shri Narandas Gandhine*, Pt. I, pp. 112-5

167. LETTER TO VASUMATI PANDIT

YERAVDA MANDIR,
September 3, 1930

CHI. VASUMATI,

I got both your letters together. Which other women are with you at Sarbhon? Only God is completely free from the pride of the ego. Everyone among us, however, should strive daily to get rid of such pride.

"The brave never run away from a battle; fight against lust and anger, pride and greed." Only yesterday I was trying to translate this *bhajan*.[1] I then felt its beauty more powerfully than I had done before. For us that is the only real battle. If we fight on, we are bound to win in the end.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 531. Courtesy: Vasumati Pandit; also S.N. 9286

[1] For Gandhiji's translation of this *bhajan* by Kabir, *vide* "*Ashram Bhajanavali*", 15-12-1930 under the date 5-9-1930.

168. *FRAGMENT OF A LETTER*

September 3, 1930

We may claim our experiment to have succeeded only if the Ashram women can swim across even in a storm. We need not worry if we stumble. Whenever we try to climb, there is always a risk of falling. We must take that risk. We may not knowingly take such a risk, but we should not turn back if circumstances force us to take it. We should learn to adopt towards women the same liberal attitude that we do towards men. Will not Lord Krishna protect our honour? We sing a *bhajan* which says that He will. Let us show that faith in our actions.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6798

169. *STATEMENT TO T. B. SAPRU AND M. R. JAYAKAR*[1]

September 5, 1930

DEAR FRIENDS,

We have very carefully gone through the letter, written to you by H. E. the Viceroy, dated 28-8-1930. You have kindly supplemented it with a record of your conversations with the Viceroy on points not covered by the letter. We have equally carefully gone through the Note signed by Pandit Motilal Nehru, Dr. Syed Mahmud and Pandit Jawaharlal Nehru, and sent by them through you. This note embodies their considered opinion on the said letter and the conversation.

[1] After meeting Sir Tej Bahadur Sapru and M. R. Jayakar the Viceroy addressed a letter to Sapru on August 28, *vide* Appendix III. Sapru and Jayakar then met Motilal Nehru, Jawaharlal Nehru and Dr. Syed Mahmud at Naini Jail on August 30 and 31 and showed them the Viceroy's letter as also notes of conversation with him, *vide* Appendix IV. The Nehrus then gave them their final note addressed to Gandhiji, *vide* Appendix V. With these documents Sapru and Jayakar saw Gandhiji and other leaders at Yeravda Jail on September 3, 4 and 5. A draft of this Statement available in Gandhiji's hand in S.N. 1927 bears some changes and additions in a handwriting other than Gandhiji's.

We gave two anxious nights to these papers and we had the benefit of a full and free discussion with you on all the points arising out of these papers. And as we have told you, we have all arrived at the definite conclusion that we see no meeting ground between the Government and the Indian National Congress so far as we can speak for the latter, being out of touch with the outside world. We unreservedly associate ourselves with the opinion contained in the Note sent by the distinguished prisoners in the Naini Central Prison, but these friends expect us to give in our own words our view of the position finally reached in the negotiations for peace, which you, with patriotic motives, have carried on during the past two months at considerable sacrifice of your own time and no less inconvenience to yourselves. We shall therefore allude as briefly as possible to the fundamental difficulties that have stood in the way of peace being achieved.

The Viceroy's letter, dated July 16, 1930, is, we have taken, intended to satisfy, so far as may be, the terms of the interview Pandit Motilal Nehru gave to Mr. George Slocombe on June 20th, and the statement submitted by Mr. Slocombe to him on June 25, and approved by him. We are unable to read in the Viceroy's language in his letter of July 16 anything like satisfaction of the terms of the interview or the said statement. Here are the relevant parts of the interview and the statement.

> In the interview it was stated: "If the terms of the Round Table Conference are to be left open and we are expected to go to London to argue the case for Dominion Status, I should decline. If it was made clear, however, that the Conference would meet to frame a constitution for a Free India subject to such adjustments of our mutual relations as are required by the special needs and conditions of India and our past association, I for one would be disposed to recommend to the Congress to accept the invitation to participate in the Conference. We must be masters in our household, but we are ready to agree to reasonable terms for the period of transfer of power from a British administration in India to a responsible Indian Government. The Conference must be to meet British people to discuss these terms as nation to nation and on an equal footing."[1]

The statement contained the following:

> "The Government would give private assurance that they would support the demand for full responsible Government for India subject to such mutual adjustments and terms of transfer as are required by the spe-

[1] The draft did not have this paragraph.

cial needs and conditions of India and by her long association with Great Britain and as may be decided by the Round Table Conference."[1]

Here is the relevant part of the Viceroy's letter:

> It remains my earnest desire, as it is that of my Government—and I have no doubt also that of His Majesty's Government—to do everything we can in our respective spheres to assist the people of India to obtain as large a degree of management of their own affairs as can be shown to be consistent with making provision for those matters in regard to which they are not at present in a position to assume responsibility. What those matters may be, and what provisions may best be made for them, will engage the attention of the Conference, but I have never believed that, with mutual confidence, on both sides, it should be impossible to reach an agreement.[2]

We feel that there is a vast difference between the two positions. Where Pandit Motilalji visualizes a Free India enjoying a status different in kind from the present as a result of the deliberations of the proposed Round Table Conference, the Viceroy's letter merely[3] commits him and his Government and the British Cabinet to an earnest desire[4] to assist the people of[5] India to obtain[6] as large a degree of the management of their[7] own affairs as can be shown[8] to be consistent with making provision for those matters in regard to which they are not at present in a position to assume responsibility. In other words, the prospect held out by the Viceroy's letter is one of getting, at the most, something more along the lines of reforms commencing with those known to us as the Lansdowne Reforms.

As we had the fear that our interpretation was correct in our letter of 15-8-1930 signed also by Pandit Motilal Nehru, Dr. Syed Mahmud and Pandit Jawaharlal Nehru, we put our position negatively and said what would not in our opinion satisfy the Congress. The letter you have now brought from H.E. the Viceroy reiterates the original position taken up by him in his

[1] & [2] The draft did not have these paragraphs.

[3] This word is added in the draft.

[4] The draft has "a desire".

[5] The words "the people of", not found in *The Hindu* version, were added in the draft.

[6] The draft has "get".

[7] The draft has "her".

[8] The words following this do not appear in the draft. Gandhiji simply wrote "take" indicating that the remaining part of the sentence, quoted from the Viceroy's letter, was to be copied here.

first letter, and, we are grieved to say, contemptuously dismisses our letter as unworthy of consideration and regards discussion on the basis of the proposals contained in the letter as impossible.

You have thrown further light on the question by telling us that "if Mr. Gandhi definitely faced the Government of India with such a question", i.e., the right of secession from the Empire at India's will, the Viceroy would say, that "they were not prepared to treat it as an open question". We, on the other hand regard the question as the central point in any constitution that India is to secure and one which ought not to need any argument. If India is now to attain full Responsible Government or full Self-Government or whatever other term it is to be known by, it can be only on an absolutely voluntary basis, leaving each party to sever the partnership or association at will. If India is to remain no longer a part of the Empire but is to become an equal and free partner in the Commonwealth, she must feel the want and warmth of that association and never otherwise. You will please observe this position is clearly brought out in the interview already alluded to by us. So long, therefore, as the British Government or the British people regard this position as impossible or untenable, the Congress must, in our opinion, continue the fight for freedom.

The attitude taken up by the Viceroy over the very mild proposal made by us regarding the salt tax affords a further painful insight into the Government's mentality. It is as plain as daylight to us that, from the dizzy heights of Simla, the rulers of India are unable to understand or appreciate the difficulties of the starving millions living in the plains whose incessant toil makes[1] Government from such a giddy height at all possible.

If the blood of innocent people spilt during the past five months to sustain the monopoly of a gift of nature[2] next in importance to poor people only to air and water has not brought home to the Government the conviction of its utter immorality, no Conference of Indian leaders as suggested by the Viceroy can possibly do so. The suggestion that those who ask for the repeal of the monopoly should show a source of equivalent revenue adds insult to injury. This attitude is an indication that if Government can help it the existing crushingly-expensive system shall continue to the end of time. We venture further to point out that not only does the Government here, but Governments all the world over, openly condone breaches of measures which have become unpopu-

[1] The draft here reads: "starving millions living in the plains of India who make".

[2] The draft has "substance" which was changed to "gift of nature".

lar but which for technical or other reasons cannot straightway be repealed.

We need not now deal with many other important matters in which too there is no adequate[1] advance from the Viceroy to the popular position set forth by us. We hope we have brought out sufficient weighty matters in which there appears at present to be an unbridgeable gulf between the British Government and the Congress.

There need, however, be no disappointment for the apparent failure of the peace negotiations. The Congress is engaged in a grim struggle for freedom. The nation has resorted to a weapon which the rulers being unused to it will take time to understand and appreciate. We are not surprised that a few months' suffering has not converted them[2].

The Congress desires to harm no[3] single legitimate interest by whomsoever acquired. It has no quarrel with Englishmen as such, but it resents and will resent with all the moral strength at its command the intolerable British domination. Non-violence being assured to the end, we are certain of the early fulfilment of the national aspiration. This we say in spite of the bitter and often insulting language used by the powers-that-be in regard to Civil Disobedience.

Lastly, we once more thank you for the great pains you have taken to bring about peace, but we suggest that the time has not arrived when any further peace negotiations should be carried on with those in charge of the Congress organization. As prisoners, we labour under an obvious[4] handicap. Our opinion is based, as it must be, on second-hand evidence and runs the risk of being faulty.[5] It would be naturally open to those in charge of the Congress organization to see any of us.[6] In that case, and when the Government itself is equally desirous for peace, they should have no difficulty in having access to us.

M. K. GANDHI
SAROJINI NAIDU
VALLABHBHAI PATEL
JAIRAMDAS DOULATRAM

The Hindu, 5-9-1930

[1] Added in the draft
[2] The draft has "Government".
[3] *The Hindu* version here has "the", evidently a misprint.
[4] The draft has "a tremendous".
[5] The draft here reads: "is more likely to be faulty."
[6] The draft here reads: "It is another matter if those in charge of the Congress organization desire to see any of us."

170. LETTER TO BHAGWANJI PANDYA

September 5, 1930

CHI. BHAGWANJI,

I have your painful letter. . . . behn[1] appears to be a most sinful woman. We shall however now win her over by kindness, if we can. Your dharma is clear. At least for the present you should leave her company altogether. You should neither serve her nor accept service from her. I have written a letter to her which Narandas will read to her. You should read it. A man or a woman susceptible to mutual passion has no right to accept help from or offer it to each other. You have ceased to be man and wife, but even when the relationship exists the husband who is susceptible to carnal desire can never render pure service to his wife. Know this to have been proved by experience. Therefore, forget, at any rate for some time, that a person named . . . behn lives in the Ashram. That alone will do you good. If . . . behn finds this an impossible situation she will go. And if she goes indeed, let her leave with pleasure. Ask me if you have not understood all this.

Blessings from

BAPU

From a copy of the Gujarati: C.W. 323. Courtesy: Bhagwanji Purushottam Pandya

171. LETTER TO PUNJABHAI

YERAVDA MANDIR,
September 5, 1930

CHI. PUNJABHAI,

I got your letter. We should certainly feel ashamed if we fall ill. But very often illness comes to us without our knowing how it comes. Knowing this, we should be tranquil and humble and have greater faith in God. This is a good way of utilizing an illness. What remedies are you trying? Who is your physician?

Blessings from

BAPU

From a photostat of the Gujarati: G.N. 4015

[1] The name has been omitted.

172. LETTER TO JAISUKHLAL GANDHI

YERAVDA MANDIR,
September 5, 1930

CHI. JAISUKHLAL,

Narandas tells me in his letter that I have not written to you. But I do remember that I wrote to you. Do you remember any letter of yours to which I did not reply? Send me a report of the activities on that side. How is Kasumba? Why did Yukti come away? If she can write, she should write to me. How is your health?

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./III

173. LETTER TO SHARDA C. SHAH

YERAVDA MANDIR,
September 6, 1930

CHI. SHARDA (BABU),

I do receive all your letters. It is true that I do not write to you every week. I realize that what I have been writing about non-stealing and the other vows is rather complicated and it does not interest you. It is not the language that is difficult, but the ideas are difficult to grasp and they are stated tersely. That is the way of explaining a lot in a few words. Now, if you understood those things from Chimanlal or Premabehn and read them again, you would get interested. You can definitely understand it if you have the desire. I hope you are not having the asthma trouble now.

Blessings from
BAPU

From the Gujarati original: C.W. 9889. Courtesy: Shardabehn G. Chokhawala

174. LETTER TO PREMABEHN KANTAK

YERAVDA MANDIR,
September 6, 1930

CHI. PREMA,

I hope you have stopped worrying about your health. Why did Jamnadas[1] refuse to see visitors? If you have more news, let me know.

Has anyone ascertained how many volumes in each language the library contains? How much time do you have to give to it? What about the harassment by thieves? I suppose the rains have stopped now. The rainfall here has been very little. It is raining hard today. It was badly needed.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10233; also C.W. 6681. Courtesy: Premabehn Kantak

175. LETTER TO LILAVATI ASAR

YERAVDA MANDIR,
September 6, 1930

CHI. LILAVATI (ASAR),

I got your letter. Narandas tells me in his letter that your fainting fits have become more frequent. In such a case you require rest. Spend a few days in the Ashram or at any other place where you think you will feel happy. But you can do this only with Khurshedbehn's permission. You should write pure truth in your diary. Don't mind who reads it. It is to our good to appear to the world exactly as we are. There is in this no humiliation at all.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9564

[1] Jamnadas Gandhi, then in Rajkot jail

176. LETTER TO BECHARDAS DOSHI

September 6, 1930

BHAI BECHARDAS,

I have your letter. Really speaking Kakasaheb should reply to it. But just now I reply as he can write only a limited number of letters. Take it that the view expressed here is that of us both. I will say nothing about the method of giving the etymology[1]. If Kakasaheb wishes, he will write about it later. After discussing the matter with him, I understand that your main work is to translate the *Agamas*[2]. Shri Punjabhai has given the money for that work, and it is our duty, therefore, to carry out the object of the grant as quickly as possible. You should not mind it if in devoting your time to that work you have to postpone or delay work on etymology; or you may get it done through somebody else if that can be conveniently arranged. The idea in placing Bhakti Prasad at your disposal was not that he might do original work on his own, but that he might work under you and help you, and might, if he was persevering, acquire proficiency in the work.

As for your eyes I think you should lay down a limit. You should be satisfied with whatever help is available in Gujarat. Dr. Haribhai is a specialist in eye diseases. If he cannot help you, you should assume that nobody else will be able to and rest content. There should be a self-imposed limit like this for anyone who has decided to live a simple life. Do the countless poor have the benefit of help even from a Dr. Haribhai? This of course is my personal view. I can say that Kakasaheb now agrees with this view. But this is a delicate matter. Everyone should lay down the limit for himself according to his own lights and his own wish. The limits accepted by one person cannot, in such a matter, apply to all.

BAPU

[1] In the Gujarati dictionary under preparation then in the Gujarat Vidyapith

[2] Jain scriptures

[PS.]

My reason for using "now" and saying that "Kakasaheb now agrees" is that, as he tells me, he himself had formerly advised you to consult one or two other doctors. He now thinks that my view is right.

From a photostat of the Gujarati: G.N. 1340

177. LETTER TO KAMALNAYAN BAJAJ

YERAVDA MANDIR,
September 6, 1930

CHI. KAMALNAYAN,

I have your letter. It is well written. If you have enough work there I do not see any need of your going to Ajmer. But someone must go if the need in Ajmer is urgent. It is difficult to give a decisive opinion from here. What has Mother to say? Only the leader of the batch can take a policy decision. Ask Surendraji who is there these days.

As yet it is well-nigh impossible for me to write letters in Marathi. I get very little time even to read. Tell Janakibehn to write to us.

Blessings from Kakasaheb.

Blessings from
BAPU

[From Hindi]

Panchven Putrako Bapuke Ashirvad, pp. 276-7

178. LETTER TO MIRABEHN

YERAVDA MANDIR,
September 7, 1930

CHI. MIRA,

Your letter from Tirupur. You now know all about our peace talks. I have regained the weight I had lost here. I weighed 104 lb. last Friday. I have dropped the dried fruit also. The sour limes remain. I take vegetables in the place of dried fruit. Sweet potatoes and raw tomatoes are standing vegetables. The former are roasted. A green vegetable is boiled—generally it is cabbage or marrow or the like. This change accounts for the

restoration of the weight and constipation no longer worries me. If the change proves successful in the long run, the cost is considerably reduced. Let us see. I have made no hard and fast rule about the avoidance of fruit. But just now it is no deprivation whatsoever and possibly a gain in health.

My mastery over the wheel is increasing. The fatigue is no longer felt. I see that if you concentrate on the *puni* end whilst the thread is drawing, then on the point of the spindle when the thread is being shifted to the cone and then on the cone when it is brought there, you avoid breakage if the *puni* is sound. I hope shortly to increase the speed appreciably. It is better even now. But there is much room for improvement. Anyway, just now it is the wheel that absorbs my attention to the exclusion of other studies. Kaka is still at your wheel. He is getting on slowly. The carding-bow is quite all right. I have no difficulty in adjusting it. Ever since it has been with me the gut broke only once and that too after Kaka too began to work on it. He is absolutely new to it but is an extremely careful worker. Then too I deliberately cut it where I saw it had worn out. Kaka had devised a new catch for holding the spindle whilst unwinding. It is fixed to the box. The spindle is mounted on it and the thread is held between the left hand fingers. The result is that it winds tightly on the winder. There is saving in time too. On your wheel of course the spindle remains on the holders whilst the unwinding is done. The catch was wanted for the box.

I hope you have had some rest somewhere. Do not rush.

Love.

BAPU

From the original: C.W. 5410. Courtesy: Mirabehn; also G.N. 9644

179. LETTER TO MANIBEHN PATEL

YERAVDA MANDIR,
September 7, 1930

CHI. MANI (PATEL),

I have your letter. Once again Father and Jairamdas were with me for a couple of days. Your letter to me was received at the same time and was read by Father. He also gave me your letter to him to read.

Your sketch of Mother is moving. Such indeed were most mothers of old; hence I found nothing unusual in your description. Maternal affection however is so luminous that, although mixed with

infatuation, it is ever fresh. Do not break the rule about writing to me. It would be different if you were in prison.

Blessings from
BAPU

[From Gujarati]
Bapuna Patro–4: Manibehn Patelne, pp. 73-4

180. LETTER TO SUSHILA GANDHI

YERAVDA MANDIR,
September 7, 1930

CHI. SUSHILA,

I have a letter from you after a long time. But you blame me, like a thief turning round on the policeman. You must have got my previous letter. Sita's illness has lasted too long. Are you not able to discover the cause? As I have not seen her myself, I do not have the courage to say anything in the matter. But I make this suggestion. It would be advisable to keep her chiefly on milk, curds and fruit instead of giving her a variety of things to eat. If she is given toast, it should be of brown bread. I see no need to give her porridge. If you wish, you may give her cod-liver oil. I myself would never think of giving it to anyone. But you should attach no importance to this view. How is your ear? Write to me every week. And write in ink.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4771

181. LETTER TO MANSHANKAR J. TRIVEDI

YERAVDA MANDIR,
September 7, 1930

CHI. MANU (TRIVEDI),

Have you calmed down? If you are still not satisfied, you should continue to struggle against me. I don't wish to force you to be virtuous. No one in the world has ever been made so through force. In any case, your desire is good in itself and I don't want to force you to remain against your wish.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 7762

182. LETTER TO RAIHANA TYABJI

YERAVDA MANDIR,
September 7, 1930

CHI. RAIHANA,

I got your letter. Because my letters are short, don't make yours also short. You know why mine are short. Into which language is Father translating the *Sirat*? During my first imprisonment, I had read that book and *Asva-e-Sahaba* and found them extremely interesting. But now my Urdu has become rusty, and in any case this time spinning leaves me no time to read.

We have no choice but to trust in God to restore your health. "What God, World Teacher and Master, has willed for the day, it is futile to grieve over". Bhrrr to Father and *Vandemataram* to Mother. To your sisters, *Khuda Hafiz*[1].

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9620

183. LETTER TO TARAMATI MATHURADAS TRIKUMJI

September 7, 1930

I hope Mathuradas's imprisonment has not upset you. Where do you live at present? How is your health and Dilip's? What does Mathuradas say in his letters? Does he feel any hardship? How do you spend your time? Do you take any part in public activities? Do you get any visitors? Do you visit any friends?

[From Gujarati]

Bapuni Prasadi, p. 102

[1] This is in Urdu.

184. LETTER TO KALAVATI TRIVEDI

YERAVDA MANDIR,
September 7, 1930

CHI. KALAVATI,

Your letter reached me belatedly. Go if you must to serve your mother-in-law. Most probably this letter will reach you there. Observe the rules well. Be very strict regarding your diet also.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 5250

185. LETTER TO J. C. KUMARAPPA

YERAVDA MANDIR,
September 8, 1930

MY DEAR KUMARAPPA,

Have not yet got the pamphlet sent by you. There is a thrill that is *sattvik* and one that is *rajasik*. What category would your writings fall in? We expect to hear more about the American lady. I hope the Ashram life will not prove too trying for her. Our joint congratulations to Mrs. Appasamy on her introduction of the wheel and the *takli* in her school.

Love.

BAPU

From a photostat: G.N. 10090

186. LETTER TO P. G. MATHEW

YERAVDA MANDIR,
September 8, 1930

MY DEAR MATHEW,

Human speech is inadequate to express the reality. The soul is unborn and indestructible. The personality perishes, must perish. Individuality is and is not even as each drop in the ocean is an individual and is not. It is not because apart from the ocean it has no existence. It is because the ocean has no existence, if the drop has not, i.e., has no individuality. They are beautifully interdependent. And if this is true of the physical, how much more so of the spiritual world!

Love.

BAPU

From a photostat: G.N. 1554

187. LETTER TO MOTIBEHN CHOKSI

YERAVDA MANDIR,
September 8, 1930

CHI. MOTI,

I am happy that you have gone to the Ashram. I hope you will live in peace now. If you don't receive any money even from Broach, how do you meet your expenses? Did Najuklal save anything?

Ask Lakshmi to write to me. Where is Jivandas, and what does he do at present? Where is Jethalal? Is there any news about Mani? What does she do in Bombay? Does Gokibehn take any part in public service? What is your daily programme of work? Vallabhbhai told me that Lakshmidas had fever. Is that true? They have now removed Vallabhbhai from me. He was brought here only for two or three days. That is what a prison is.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 12147

188. LETTER TO SHANTIKUMAR MORARJEE

YERAVDA MANDIR,
September 8, 1930

CHI. SHANTIKUMAR,

Your regards have been conveyed to me. You are in my thoughts every day. As usual, I have the watch before me as a constant reminder. You can write to me. Are you out of the wood? My regards to Grandmother. May God give you peace of mind.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 4719. Courtesy: Shantikumar Morarjee

189. LETTER TO KASHINATH TRIVEDI

YERAVDA MANDIR,
September 8, 1930

CHI. KASHINATH,

One should not think too much about one's mental condition. We should keep ourselves absorbed in our appointed work and be cheerful. When impure thoughts trouble the mind, we should drive them out with good thoughts and remain peaceful. If we remain firm in our decisions, we automatically acquire self-confidence.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5251

190. LETTER TO MATHURADAS PURUSHOTTAM

YERAVDA MANDIR,
September 8, 1930

CHI. MATHURADAS,

I have your letter, but see none from Motibehn.

In regard to degrees, after discussing the matter Kakasaheb and I have both come to the conclusion that there should not be more than three stages and that for each stage the name of the diploma or the degree should be the same for all subjects, whether craft or industry or art or letters or philosophy. At present there are three diplomas or degrees, *Vineet*, *Visharad* and *Pundit*, in the Vidyapith. *Vineet* (Matriculation, Entrance) is one who has acquired general knowledge in a subject. *Visharad* (Graduate) is one who has acquired proficiency in his subject to the extent of being able to teach it to others also. And *Pundit* is one who can do research in the subject and write dissertations and articles concerning it. Having regard to this, we should for the present, award the degree of *Pundit* to no one, we may award the diploma of *Dhanur-Vineet* or of *Dhanur-Visharad*. If you award the degrees or diplomas, see that you do not make them cheap. Appoint examiners and give the degree or the diploma only to those who pass according to a prescribed standard.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3744

191. LETTER TO NARANDAS GANDHI

September 5/9, 1930

CHI. NARANDAS,

I again got the packet of letters on Wednesday. Read the letters to Manibehn and Bhagwanji. Read out yourself to Manibehn the letter meant for her. If you read both the letters, everything will be clear to you. I need not, therefore, give you any other instructions. I had not thought that you would have to attend to such duties too, but I should have known. It is God's

kindness that you are capable of attending to them. The problem of Keshu seems to be difficult. Be careful and carry on as well as you may. What made him break with Navin? The two used to get on very well with each other. You may send me letters received from abroad, if there are any which you think should be sent to me. If a letter is very important, make a copy and send me the letter or the copy. If Dudabhai is eager to have Lakshmi with him and if the latter wishes to go, do not stop her. She is sufficiently obstinate, but watch if you have a different experience of her now.

September 8, 1930

There is barely sufficient cotton for carding to last me up to the 20th. If you have not sent any so far, send some immediately. It will be all right if you send 4 lb. Since slivers have to be made for both of us, a good deal of cotton is consumed. Kakasaheb has started only recently. He is likely to spin more as time passes. I have already written to you about the sandals.

Read about our weight and the changes in my diet, etc., in the letter to Mirabehn.

Tuesday morning, September 9, 1930

REMOVAL OF UNTOUCHABILITY

This, too, is a new observance, like control of the palate, and may even appear a little strange. But it is of vital importance. Untouchability means pollution by the touch of certain persons by reason of their birth in a particular caste or family. In the words of Akha, it is an excrescence. In the guise of religion, it is always in the way and corrupts religion. None can be born untouchable as all are sparks of one and the same Fire. It is wrong to treat certain human beings as untouchables from birth. It is also wrong to entertain false scruples about touching a dead body, which should be an object of compassion and respect. It is only out of considerations of health that we bathe after touching a dead body or after an application of oil, or after a shave. A man who does not bathe in such cases may be looked upon as dirty, but surely not as a sinner. A mother may be "untouchable" so long as she has not bathed or washed her hands and feet after cleaning up her child's dirt, but if a child happened to touch her, it would not be polluted by the touch. But Bhangis, Dheds, Chamars and the like are contemptuously looked down upon as untouchables from birth. They may bathe for years with any amount of soap, dress well and wear the marks of Vaishnavas, read the *Gita* every day and follow a learned profession, and yet they remain un-

touchables! This is rank irreligion fit only to be destroyed. By treating removal of untouchability as an Ashram observance, we assert our belief that untouchability is not only not a part and parcel of Hinduism, but that it is a plague, which it is the bounden duty of every Hindu to combat. Every Hindu, therefore, who considers it a sin should atone for it by fraternizing with untouchables, associating with them in a spirit of love and service, deeming himself purified by such acts, redressing their grievances, helping them patiently to overcome ignorance and other evils due to the slavery of ages, and inspiring other Hindus to do likewise. When one visualizes the removal of untouchability from this spiritual standpoint, its material and political results sink into insignificance and we befriend the so-called untouchables regardless of such results. Seekers after Truth will never waste a thought on the material consequences of their quest, which is not a matter of policy with them, but something interwoven with the very texture of their lives. Similar is the case of those who have vowed to remove untouchability. When we have realized the supreme importance of this observance, we shall discover that the evil it seeks to combat is not restricted in its operation to the suppressed classes. Evil, no bigger than a mustard seed in the first instance, soon assumes gigantic proportions and in the long run destroys that upon which it settles. Thus this evil has now assailed all departments of life. We practise untouchability against followers of other religions than our own, against those who belong to other sects than our own within the Hindu fold and even against members of our own sect, so much so that, ever busy observing untouchability, we become a burden on the earth. We have hardly enough time even to look after ourselves, thanks to the never-ending ablutions and exclusive preparation of food necessitated by false notions of untouchability. While pretending to pray to God, we offer worship not to God but to ourselves. This observance, therefore, is not fulfilled merely by our making friends with untouchables but by loving all life as our own selves. Removal of untouchability means love for and service of the whole world and thus merges into ahimsa. Removal of untouchability spells the breaking down of barriers between man and man, and between the various orders of beings. We find such barriers erected everywhere in the world, but here we have been mainly concerned with the untouchability which has received religious sanction in India and reduced lakhs and crores of human beings to a state bordering on slavery.

Blessings from

BAPU

PS.

One Kantu Gajiwala is a resident of Surat and lives in Khapatia Chakla. I think he gave me Rs. 5 during the march. I had given instructions to make a khadi-bound diary from the handmade paper which we have and send it to him. Because of my arrest, the matter could not be pursued further. Now get a small diary, of a hundred or more pages, bound by anyone who knows the art and send it to Gajiwala. And write to me when you do so. In any case drop a postcard to him immediately.

BAPU

[PS.]

There are 53 letters.

From a microfilm of the Gujarati: M.M.U./I

192. *LETTER TO MAHALAKSHMI MADHAVJI THAKKAR*

YERAVDA MANDIR,
September 10, 1930

CHI. MAHALAKSHMI,

I got your letter. As your work increases, your handwriting improves. You should improve it still further. You should not try to give a flourish to the characters. For instance, the sign for the sound "u" should be written thus—ુ and not thus—∾. If you form the habit of writing each letter of the alphabet as it is printed, your handwriting will appear very beautiful. I wish to see you and all other women perfect in every respect. I do not exaggerate when I say that I have put all my hopes in you women. I strongly feel that the ultimate victory of non-violence depends wholly on women.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6799

193. LETTER TO MOTIBEHN CHOKSI

[About *September 10, 1930*][1]

CHI. MOTIBEHN,

I hope you have overcome your grief now. The *Gita* is the medicine for your grief. Read the Gujarati translation every day and read it over and over again. Get Shantu examined by Dr. Haribhai and take the necessary measures about his teeth. Read a little every day.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3738

194. LETTER TO RAMABEHN JOSHI

YERAVDA MANDIR,
September 11, 1930

CHI. RAMA (JOSHI),

I have your fine letter. I see that Mahalakshmi copies you. There is no difference even in the handwriting of you two. This is good. But, then, does not this increase your responsibility? You should, therefore, go on rising higher in all respects. God has given you the strength to do so. He has now provided even the circumstances in which you can rise as high as you wish to. "Go forward"—that is my prayer and my blessing. I had seen even in Wardha those virtues in Mahalakshmi which you describe.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5324

[1] The source bears this date though not in Gandhiji's hand.

195. LETTER TO ROHINI KANAIYALAL DESAI

September 11, 1930

CHI. ROHINI,

I have your letter. I was very glad to read in Hamidabehn's letter about the courage which you displayed. It is but natural that Kanjibhai's daughter should be so brave. On reading about your courage, I was reminded of a parable in one of the Upanishads. It compares our senses to horses. The human soul is described as the charioteer and that which can control these horses, the senses, is described as a conqueror. That [soul] which lets itself be carried away by the horses is said to be defeated by them. As you could stop that horse by the power of your courage, so you and other young women there ought to ride the senses and control them. If you succeed in doing so we shall live in *Ramarajya,* no matter what the outward circumstances are. Show this to Hamidabehn and explain the idea to her. May God grant you still greater strength and courage. Teach Gujarati to Hamidabehn.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2652

196. LETTER TO PREMABEHN KANTAK

September 11, 1930

CHI. PREMA,

I have your letter. You must have recovered completely by now. You must observe the rule for the night. Reduce your work during day time, or keep aside your reading, etc., for the time being. If you have as much sleep as you need, you will feel fresher and be able to do the same amount of work in less time. Irrespective of whether this happens, you should let your mind rest between 9 and 4 and lie down to sleep. Start doing this immediately. I should be happy if you wouldn't argue about this. You may argue as much as you like about matters in which there is room for argument, but not on this matter.

Have you cultivated friendship with Kamalabehn Lundy?

Tell Dhurandhar that Prof. Limaye has translated *Anasaktiyoga* and that the translation will be soon published.

'*Bheek*' in Marathi is '*beek*' in Gujarati.[1]

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10234; also C.W. 6682. Courtesy: Premabehn Kantak

197. LETTER TO NIRMALA DESAI

YERAVDA MANDIR,
September 11, 1930

CHI. NIRMALA (AUNT),

Your imprisonment is real and ours not so. But it is in your power to get out of your prison, and it is not in our power to get out of ours. You need not get frightened by the bone growth. You should take sun-bath only in the early morning at the time of sunrise. At least that part of the body where there is bone growth should be exposed to the sun's rays. You will benefit more if you expose the whole body. If you eat simple food, you will certainly be able to digest it. Apart from this, do whatever else Haribhai advises.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9456

198. LETTER TO BALBHADRA

YERAVDA MANDIR,
September 11, 1930

CHI. BALBHADRA (OR BUDDHICHAKRA),

Narandas is full of praise for you. You have done quite a good deal of carding. How nice it would be if you thus worked regularly! Why don't you write to me?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9210

[1] '*Bheek*' (Marathi) means alms; '*beek*' (Gujarati) means fear

199. LETTER TO LILAVATI ASAR

YERAVDA MANDIR,
September 11, 1930

CHI. LILAVATI (ASAR),

I got your letter. Take some rest now before you resume work. See that your handwriting does not become worse. Compare yours with Radhabehn's. With a little effort, you will be able to improve it. Once it has improved, it will not become worse again even if you write fast.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9565

200. LETTER TO NARAYAN MORESHWAR KHARE

YERAVDA MANDIR,
September 11, 1930

CHI. PANDITJI,

'Chi.' does not seem to go well with 'Panditji'. I use this form very freely these days. Sometimes I even tremble when using it. One should be fit to claim to be anybody's father. I frequently examine myself to see if I feel the love and sympathy which a father should feel and am as vigilant as a father should be, and sometimes I tremble as I do so. I can only state truthfully that I sincerely strive to cultivate these, and console myself with that thought. I certainly know that whenever I address anyone as 'Chi.', my responsibility increases to that extent. I hope God will make me worthy of that responsibility.

The early morning processions can produce much strength. I am sure that you can make a big contribution in organizing them properly. Please do so.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 212. Courtesy: Lakshmibai Khare

201. LETTER TO GANGABEHN VAIDYA

YERAVDA MANDIR,
September 11, 1930

CHI. GANGABEHN (SENIOR),

How is it that there has been no letter from you? You must write every week. Do you write to, and keep yourself in touch with, all the women who are engaged in picketing work outside the Ashram? If you are not doing so, start writing to them. Remember that you are in the position of a mother to many of them. You have no dearth of sons and daughters. We know that all those daughters are doing work which involves danger to their persons. It is but our duty to undertake such work. We may not seek it, but when it comes to us unsought, we should welcome it and pray for God's help to succeed in it. Those women alone who, though outside the Ashram, observe the vows will be said to have succeeded in the struggle.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–6: G. S. Gangabehnne, p. 41; also C.W. 8757. Courtesy: Gangabehn Vaidya

202. LETTER TO MANSHANKAR J. TRIVEDI

YERAVDA MANDIR,
September 11, 1930

CHI. MANU (TRIVEDI),

I got your letter. Both of us were relieved. We should be happy, rather than feel sorry, that others of our age do better work than we. "What God, World Teacher and Master, has willed for the day, it is futile to grieve over." We can work only as much as the body which has been given us permits us to do. He who shirks work and does less than what he is capable of has cause to feel ashamed. A person like you has no such cause at all.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 7763

203. LETTER TO BENARSILAL BAZAJ

YERAVDA MANDIR,
September 11, 1930

CHI. BENARSI,

I have your letter. You were arrested and released too! I am confident that in all that you do you will be calm, truthful and non-violent. I have, therefore, no worry.

Blessings from
BAPU

From Hindi: C.W. 9304. Courtesy: Benarsilal Bazaj

204. LETTER TO VASUMATI PANDIT

YERAVDA MANDIR,
September 12, 1930

CHI. VASUMATI,

I have your letter. Give me details about the work being done at Sarbhon. Where are you staying? Are there any men or is everything managed by women? To which place does the old lady belong? How old is she? What work does she do?

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9287

205. LETTER TO RUKMINI BAZAJ

YERAVDA MANDIR,
September 12, 1930

CHI. RUKMINI,

I have your letter. I was in fact waiting for a letter from you. How is your health now? Didn't Vijapur agree with you? I hope you do not worry at all about Benarsi. He is a careful man. And ultimately it is only God who protects us.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9052

206. LETTER TO KUSUM DESAI

YERAVDA MANDIR,
September 12, 1930

CHI. KUSUM (DESAI),

I got your letter. I was waiting for one in the hope that it might give me news about Pyarelal. I knew that Pyarelal was here only when I accidentally saw your wire with the jailor. Afterwards, I got a letter from Chhaganlal [Joshi] giving me news about his bad health. Here they tell me that he is all right. I shall know the truth now from your next letter.

Do not neglect your work. Have faith. Faith is required when reason fails you. Isn't that so? Have no hesitation in telling me about anything you fail to do through lethargy or any other cause. Even your writing to me will protect you, for the very thought that you will have to tell me will prompt you to be regular.

What can I do about Ba from here? You yourself should complain to Mithubehn. She certainly cannot act independently. She has gone there to work under the leadership of Mithubehn and ought to submit to it.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1803

207. LETTER TO MADHAVDAS

YERAVDA MANDIR,
September 12, 1930

CHI. MADHAVDAS,

I read in the letter from the Ashram that you went and visited Ramdas and others. I was glad. How are you? How is Krishna? Has she recovered her health now? Can you two do any work in the present movement? Where do you live?

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./XXII

208. LETTER TO MANIBEHN PARIKH

September 13, 1930

CHI. MANIBEHN (PARIKH),

Please write to me and tell me if you know now the cause of Narahari's bone growth. I trust you keep good health. How are the children? Do they study and learn anything? How do you spend the day? Write to me giving all details. Our being able to write to each other is quite an uncertain matter. Nobody knows when we may have to stop. There are no such signs just now, but after all a prison is a prison. A prisoner has no personal rights.

Blessings from
BAPU

[PS.]

Mohan's getting jaundice means some error in regard to his food.

From a photostat of the Gujarati: G.N. 5960

209. LETTER TO PRABHAVATI

YERAVDA MANDIR,
September 13, 1930

CHI. PRABHAVATI,

I have your letter. I have not missed a single post. But it may be that letters are not dispatched from here in time. I hope Jayaprakash has recovered now. How is it you don't get any newspapers there? They get a good many in the Ashram, and can send you some. Mother-in-law must have recovered by now.

I have already informed you about my weight. Both of us are keeping fine? Can you go out for a daily walk there? Do the people also pray daily? How do you spend the day? What is the approximate population of the place? What are Jayaprakash's plans now? Will he be able to earn anything? Does he worry about anything? Even if you write directly to me, most probably I shall get your letters. At present, at any rate, I get such letters. I myself cannot write many letters direct.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3369

210. LETTER TO MIRABEHN

YERAVDA MANDIR,
September 14, 1930

CHI. MIRA,

Your Coimbatore letter before me. It is remarkable how well you have kept on the whole in the midst of the tremendous rush. It is a sign of mental calm I expect.

Keshu did offer to send me a bamboo charkha. I would not let him. The fault was mine in that I did not master the detailed working of it when there was ample opportunity for so doing. I am now doing penance by mastering it by making mistakes. I see that the *mal* and its proper adjustment have much to do both with speed and efficient working. I am getting on. I am by no means despondent. The extraordinary fatigue is gone. There need be no anxiety therefore about the wheel. Kaka is at your wheel. He can't yet get more than 80 rounds per hour.

I am sorry about Mrs. Asher's miscarriage. The chief thing they should do is to impose restraint upon their carnal desires for at least three years if they expect a full-grown healthy baby and Mrs. Asher is to become a strong and healthy mother. To this end they should live separately if need be. Of course this restraint is in addition to simple diet, open-air life and plenty of gentle exercise. It would do her a world of good if she would take Kuhne baths both hip and sitting. I am sure that if she follows the course for three years and has patience she will be a new woman. You may pass this on to Mrs. Asher if you like.

My walks must still be confined. But I am keeping quite well. The wheel and thinking about it make the time fly. And at the end of the day I get good sleep which to me means more than food. I have finished translating the 65th *bhajan*. But there is yet a long distance to cover. I rarely get time to do more than one and I have not yet failed to do one per day. Though therefore the progress is steady, it is undoubtedly slow.

Love.

BAPU

From the original: C.W. 5411. Courtesy: Mirabehn; also G.N. 9645

211. LETTER TO MANIBEHN PATEL

YERAVDA MANDIR,
September 14, 1930

CHI. MANI (PATEL),

I write this as you wanted me to write. But goodness knows if it will reach its destination. They allowed me to send your letter to me for Father to read. Write if you get the necessary permission. Make full use of the enforced rest you have got.[1] That too I consider a part of our service. Take good care of your health. Draw up a regular programme of work. Let me know what food you get.

Blessings from
BAPU

[From Gujarati]
Bapuna Patro-4: Manibehn Patelne, p. 74

212. FRAGMENT OF LETTER TO CHHAGANLAL JOSHI

[*September 14,*][2] *1930*

I smell mental violence even from here. People have not much appreciated non-violence as a religious principle, but even the fact that they have adopted it as a policy is evidence of a great change. From this they will one day appreciate it as a religious principle. If we could make ourselves living embodiments of non-violence, we would, when the atmosphere was unfavourable to it, be twice as vigilant and do twice as much *tapashcharya* as when the atmosphere might be favourable.

We don't pay much attention to the danger concerning women which you mention, since we always condone men's misdeeds. It is good indeed that women have come out. About those who come out successful from the test, we will say that they have really observed the Ashram vows and have understood the meaning of dharma. If any woman falls despite her striving, she will strive again and rise. If a woman had been secretly nursing gross desires

[1] The addressee was put in the Arthur Road Prison, Bombay.
[2] *Vide* the following item. The year has been supplied by the addressee.

and, having an opportunity now, gratifies them, we should know that she did not really observe the vows and that her hypocrisy has been exposed. We should welcome that too.

Have no fear, therefore, and don't worry on their account. Let each of us take care of himself or herself. It is for God to look after all. If even a few of us remain pure, they will save those who stray from the path. Personally I am confident that a good many of us will remain pure. I don't like the present state of affairs in which the two classes have become a mixed crowd. But it is inevitable.

So long as I can write with self-respect, my effort through letters will continue. I strive through prayers too; no one can prevent me from doing that.

[From Gujarati]

Bapuna Patro-7: Shri Chhaganlal Joshine, pp. 204-5

213. LETTER TO NARANDAS GANDHI

YERAVDA MANDIR,
September 14/16, 1930

CHI. NARANDAS,

I got your letter. I follow your hint concerning the women. Read my letter to Chhaganlal Joshi. You or Gangabehn should keep in correspondence with the women who have settled down for work in different places outside the Ashram. If it seems necessary and if she can find time, Gangabehn should even pay visits to some of those places. Lapses will occur in some of them, but we need not be afraid about them. We should remain, and see that others, too, remain, sufficiently vigilant and leave the result to God. What indeed is our *tapashcharya* in comparison to the degree of self-control we expect from and wish to see in others? Whatever that is, we wish to follow no other path. We wish to uphold the fullest freedom for women. It does not matter if we miss the path on our way, if we stumble, are pricked by thorns or fall down. I gave the letter on Tuesday as usual, but it must have been posted late by the office here either deliberately or through negligence. I have not complained. You should, of course, write to me whenever you do not get the letters in time. It is good that Punjabhai has returned. Have you appointed anyone from the Ashram to look after him? I am writing to Manibhai[1] about the money for honouring the memory of the poet[2] which is lying with Reva-

[1] Manibhai Revashanker Zaveri

[2] Rajchandra

shankerbhai. Tell Mrs. Zaulinger that I am awaiting her reply. She may write to me anything she wishes to without any hesitation. You have acted rightly in regard to Kamalabehn Lundy. For the present it is best that she should say or write nothing. There is plenty of silent service she can do. Balbhadra has done fine work indeed in carding. This shows that, if we refuse to regard a person as too dull-minded for a particular thing and go on encouraging him, the result is bound to be good.

I am getting on all right just now. As usual I take milk and curds. Instead of raisins and dates, I eat daily seven or eight tomatoes, four or five big-sized, baked sweet potatoes and about six spoons of cabbage or any other vegetable that is available. This helps me in passing stools. I drink at 7.30 in the morning the juice of one lemon with hot water and salt. In the afternoon, I take the juice of one lemon with soda bicarb. If this regimen suits me, it will solve the problem of constipation and effect considerable economy. I get the vegetables from what grows in the garden here. If we count the expenditure, I don't think it exceeds two annas daily, whereas raisins and dates probably cost every day not less than six annas. Those who suffer from constipation may try this diet. I cannot say that it will benefit all. About myself, too, I cannot yet say that the good effect will last. If this experiment is followed, any other food should be avoided. The baked sweet potatoes should be eaten by themselves and chewed well. They should not be dipped in milk or curds. Probably it will do no harm if one eats the skin. I do eat some. Because of my delicate stomach I am afraid to eat all. Anybody else who has a similar stomach and who tries this experiment should also avoid the skin. I would be really happy if you could find my sandals. Kusum is bound to know about them. She may have entrusted them to Premabehn. If you have not yet sent the cotton send it even by post in the last resort. Both the belts, one of six strings and the other of eight strings, were found to be too thin. They come off the pulley and go on revolving without moving the latter. Do not send me new ones in their place. Some are ready with me and I will somehow manage to make others. I asked you to let me know a simpler method because such a method would save my time.

September 15, 1930

My silence ended a little while ago and Kakasaheb read out to me Ramdas's letter to him. Ramdas says in it that he wrote a letter to me which I have not received. I was very happy that

Ramdas gave in the letter to Kakasaheb detailed information about his health and studies. When he is released from jail, we shall be able to write to each other. I shall then get any letter written by him if I can keep up this correspondence. I send you the letters in cloth-lined envelopes now. I have with me only the envelopes received from you. I retain their size when returning them, so that you may be able to use them again. Otherwise I could have made them smaller and used them.

Tuesday morning, September 16, 1930

I read in papers about Ba having been harassed in Surat by the police. Is there any truth in the report?

The law, that to live man must work, first came home to me upon reading Tolstoy's writings on bread labour. But even before that I had begun to pay homage to it after reading Ruskin's *Unto This Last.* The phrase '*jatmahenat*' is a translation of the English expression 'bread labour'. Literally it means labour for *roti.* The divine law that man must earn his bread by labouring with his own hands was first stressed, not by Tolstoy but by an obscure Russian writer named T. M. Bondoref. Tolstoy took it from him and gave it wider publicity when he accepted it. In my view, the same principle has been set forth in Chapter III of the *Gita* where we are told that he who eats without offering sacrifice eats stolen food. Sacrifice here can only mean bread labour. Be that as it may, that verse is the origin of our observance.

Reason, too, leads us to an identical conclusion. How can a man who does not do body labour have the right to eat? "In the sweat of thy brow shalt thou eat thy bread," says the Bible. A millionaire cannot carry on for long, and will soon get tired of his life, if he rolls in his bed all day long and is even helped to his food. He, therefore, induces hunger by exercise and helps himself to the food he eats. If everyone, whether rich or poor, has thus to take exercise in some shape or form, why should it not assume the form of productive labour, i.e., bread labour? No one asks the cultivator to inhale fresh air, or to use his muscles. And more than nine-tenths of humanity lives by tilling the soil. How much happier, healthier and more peaceful would the world become if the remaining tenth followed the example of the overwhelming majority at least to the extent of labouring enough for their food. And many hardships connected with agriculture would be easily redressed if such people took a hand in it. Again, invidious distinctions of rank would be abolished if everyone without exception acknowledged the obligation of bread labour. At

present these distinctions have invaded even the varna system in which there was not a trace of it originally. There is a world-wide conflict between capital and labour, and the poor envy the rich. If all worked for their bread, distinctions of rank would be obliterated; the rich would still be there, but they would deem themselves only trustees of their property and would use it mainly in the public interest. Bread labour is a veritable blessing to one who would observe non-violence, worship Truth and make the observance of *brahmacharya* a natural act. This labour can truly be related to agriculture alone. But at present at any rate everybody is not in a position to take to it. A person can, therefore, spin or weave, or take up carpentry or smithery, instead of tilling the soil, always regarding agriculture, however, to be the ideal. Everyone must be his own scavenger. Evacuation is as necessary as eating; and the best thing would be for everyone to dispose of his own waste. If this is impossible, each family should see to its own scavenging. I have felt for years that there must be something radically wrong where scavenging has been made the concern of a separate class in society. We have no historical record of the man who first assigned the lowest status to this essential sanitary service. Whoever he was, he did us no good. We should, from our very childhood, have the idea impressed upon our minds that we are all scavengers, and the easiest way of doing so is for everyone who has realized this to commence bread labour as a scavenger. Scavenging, thus intelligently taken up, will help one to understand religion in a different and truer light. If children, the old and those disabled by illness do not do bread labour, that should not be regarded as violation of the law of bread labour.

The child is, as it were, included in the mother. If nature's laws were not violated, the old would not be disabled and there would be no disease.

Blessings from
BAPU

[PS.]

Tell Khurshedbehn that, if she requires money, she should have no hesitation in obtaining it from the Ashram. If she got it from any other source, it would pain me.

There are 55 letters.

From a microfilm of the Gujarati: M.M.U./I

214. LETTER TO PATRICK QUINN

September 18, 1930

DEAR MR. QUINN,

We both waited for you last evening in accordance with your message.

(1) Please send yesterday's *Chronicle.*

(2) Could you not arrange to have it sent at the regular hour daily?

(3) Please send also the Ashram post. It was due yesterday.

(4) I expect a parcel from the Ashram containing sandals and cotton.

(5) Any other parcels of books and magazines. I have of [*sic*] a pamphlet called *Cæsar or Christ* and there should be *Hindu* of Madras.

Yours sincerely,
M. K. GANDHI

Mahatma Gandhi: Source Material for a History of the Freedom Movement in India, Vol. III, Pt. III, p. 287

215. LETTER TO GULAM RASOOL QURESHI

September 18, 1930

CHI. QURESHI,

I got your letter. You did well in paying a visit to Bombay. Sultana would never come near me when I was there. No wonder she remembers me now. Whenever she saw me, she would run away. Since Manilal is there with Imam Saheb to look after him, I am perfectly easy in my mind about him. Amina's courage is boundless. Though I don't mind her having given her name as a volunteer, how will she be able to keep the children in jail with her if she is imprisoned? It would be all right if she did whatever she could remaining at home. It is enough that she is ready to go to jail if it becomes necessary.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6652

216. LETTER TO KAMALA NEVATIA

YERAVDA MANDIR,
September 18, 1930

CHI. KAMALA (RAMESHWARDAS),

I got a letter from you at last. So you understood the suggestion in my letter that you should write to me. Don't be lazy in future. How is your health? Write to me from time to time. If you do so, even that will help you to shake off your laziness. Did you meet Kikibehn[1], Gangabehn[2] and others in Karachi?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3042

217. LETTER TO RALIATBEHN VRINDAVANLAL

September 18, 1930

DEAR SISTER,

Mani tells me in her letter that you sometimes think about me. It is but natural that you should. On my part, I think about you quite often. I see your face in my mind and remember Narottamdas, for your face resembles his. May God give you and Mother peace of mind.

Jai Shrikrishna from
MOHANDAS

SMT. GOKIBEHN
BOMBAY

From a photostat of the Gujarati: S.N. 9810

[1] J. B. Kripalani's sister
[2] A. T. Gidwani's wife

218. LETTER TO RAMESHWARDAS PODDAR

September 18, 1930

BHAI RAMESHWARDAS (DHULIA),

Your letter. As you have survived the snake-bite, God will certainly exact more service from you. What treatment did you have? Was the snake poisonous? God will give you peace. Be certain that Ramanama is the *kalpadruma*[1] for us.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 175

219. LETTER TO SHARDA C. SHAH

September 20, 1930

CHI. SHARDA (BABU),

You seem to have grown really wise. From now on, so long as I receive your letters, you will receive my letters too. So, you have now become a store-keeperess[2]. You must become very strong in body. Punjabhai is older than I am but he considers me his elder. Even if a nephew is older than his uncle, it is the custom, is it not, that only the uncle can bless the nephew. Do you understand me now?

If Anandi is missing me, all of you must keep her in good cheer.

Blessings from
BAPU

From the Gujarati original: C.W. 9890. Courtesy: Shardabehn G. Chokhawala

[1] A mythical tree which grants all wishes
[2] Gandhiji uses an arbitrary feminine form in Gujarati.

220. *LETTER TO PREMABEHN KANTAK*

September 20, 1930

CHI. PREMA,

I got your long letter.

Since your health is good, I need make no suggestion.

Do you cultivate contacts with those two European ladies? If you have not been doing so, do so now.

At present it seems that God has given over your whole life to me. This will remain true till the end.[1]

To which part of the country does Sushila belong who sends me her good wishes in English? The name is Gujarati or Marathi. It is certainly not Tamil. If she is a Tamil, she may be excused. If not, she should send her good wishes in her mother tongue.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10235; also C.W. 6683. Courtesy: Premabehn Kantak

221. *LETTER TO LAKSHMIBEHN KHARE*

YERAVDA MANDIR,
September 20, 1930

CHI. LAKSHMIBEHN (KHARE),

Your joining the picketing will prove a shield for the other women. As these are all novel experiences some are likely to get hurt. Still we should not retrace our steps. You have inexhaustible strength. Put it to good use and bring credit to yourself as well as to the Ashram.

Blessings from
BAPU

From the Gujarati: C.W. 276. Courtesy: Lakshmibehn Khare

[1] On the occasion of Gandhiji's birthday the addressee had offered to dedicate her life to him.

222. LETTER TO R. V. MARTIN

YERAVDA CENTRAL PRISON,
September 21, 1930

DEAR MAJOR MARTIN,

I must now unburden myself of my second difficulty. I do not doubt a word of what you have told me about the charges of alleged ill-treatment in this prison. Yet I cannot dispel from my mind all the reports that have appeared in the Press. The writers could not have deliberately lied about everything. I am sure that some of the statements are gross exaggerations. I hope that most are, and I should like to believe that all are false. But my mind is disturbed. There may be things you do not know; there must be things which you look at from one angle and the prisoners concerned from another.

My duty in the circumstances seems to be plain. I must ask to be allowed to see them occasionally, if I may not be permitted to live with them. I have told you I desire no privileges. What comforts are allowed to me may be taken away from me. If I am isolated for the sake of the comforts, they mean little to me, whereas isolation means everything to me. I desire no comforts that may not be allowed to the other prisoners suffering from the same physical disabilities as I. I do not believe in classification which, in my opinion, is degrading. If I permit myself comforts which the other prisoners like me do not enjoy, I do so because of my physical needs[1]. But I would fain sacrifice health if it has to be purchased by the sacrifice of the privilege of serving my companions, many of whom I know and none of whom I consider to be in any way inferior to me.

I was able to bear the separation so long as I was under the impression that all was well. But the knowledge that young Ratilal is no more, that Pyarelal who is like a son to me has been suffering, that the elderly Narsinhabhai was near death's door and the persistent complaints in the Press have awakened me to a sense of my duty, viz., that I should strive to the utmost of my ability to establish touch with them.

[1] From the draft available in S.N. 19980. In the source the word is obliterated.

I know that it is not in your or the I. G. P.'s power to grant me the permission requested. I would therefore ask you please to place this letter before the Government and secure an early reply. I am aware as prisoner I have no rights and no choice as to the disposal of my body. But I know also that the upkeep of my body requires my co-operation. I should no longer be interested [in] the preservation of a body that cannot be used for the service that the dweller within yearns after. I am human. Even as a prisoner I cannot divest myself of the human in me.

I need not give the assurance, perhaps you will be able to give it, if any be required, that my presence among my companions will not be used to subvert discipline but on the contrary, it is highly likely to promote it. The moral code of a civil resister requires him willingly to submit to all prison discipline that is not in conflict with self-respect.

Lastly I would like to draw the Government's attention to the fact that when a somewhat similar incident occurred in 1923 in this very prison, I was allowed to see two prisoners with the result that what promised to be a grave tragedy was averted.[1] The present Inspector General of Police is aware of the facts of the case.

Yours sincerely,

M. K. GANDHI

From a photostat: G.N. 3852; also Bombay Secret Abstract, 750(5)/A, p. 207

223. LETTER TO LILAVATI ASAR

September 21, 1930

CHI. LILAVATI,

I got your letter. If you do not become impatient, you are bound to get the strength to put your ideals into practice. As we get indigestion if we start eating all at once, so also we fail in our attempt if we try to put anything in practice without first judging our capacity and this gives rise to despair. If we ourselves cannot judge our capacity we should follow the advice of some person in whose judgment we have faith and who has given the advice after considering our capacity. It will be enough if, after pouring out your heart before Gangabehn, you do what she asks you to do.

Blessings from

BAPU

From a photostat of the Gujarati: G.N. 9566

[1] *Vide* Vol. XXIII, p. 158.

224. LETTER TO AMINA QURESHI

September 21, 1930

CHI. AMINA,

I got your letter. Many kisses to Mian Abdul Majid. As for Sultana, she would not even let me touch her. How is your health now? Take proper care about food.

Have you kept up your study of Urdu?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6658

225. LETTER TO VASUMATI PANDIT

YERAVDA MANDIR,
September 21, 1930

CHI. VASUMATI,

I got your letter. God has given us wings, no doubt, but we don't use them. If we forget the body, can't we fly as if we had wings? We are where our mind is. Don't we sometimes feel that while our body is in one place, our mind is in another? Where is the mind of a person who is dead? I know it is easy to say this, but difficult to live in that spirit. But, as you had mentioned wings, I have poured out this wisdom. You may follow it only to the extent that you can.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9288

226. LETTER TO PRABHAVATI

YERAVDA MANDIR,
September 21, 1930

CHI. PRABHAVATI,

It is rather strange that you don't get my letters. I am writing to Narandas about this. I have not let a single week pass without writing to you. I keep good health. The weight is 103. Instead of raisins, I eat gourd or some other vegetable. Milk and curds remain of course. Kakasaheb, too, is in good health. He gains one pound every week. Don't worry about us at all. How is Mrityunjaya?

Blessings from
BAPU

[PS.]

Do you go out for a daily walk there?

From a photostat of the Gujarati: G.N. 3371

227. LETTER TO KUSUM DESAI

September 21, 1930

CHI. KUSUM (DESAI),

I got your letter. I hear that you yourself are ill. How is that? If there are mosquitoes, you should ignore what others say and use a mosquito-net. If you cannot fix one, you may rub kerosene [on your body]. I cannot straightway request the authorities to keep Pyarelal with me. I had not made such a request even for Kaka. It is the authorities who transferred him. I am, however, trying to see Pyarelal. I made a request to be permitted to see him as soon as I heard that he was suffering from diarrhoea. He is better now. You should remember that I do not know who are lodged in this jail. You should assume that I am confined in a cage. You should have written to me as soon as you knew.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1804

228. *LETTER TO BHAGWANJI PANDYA*

September 21, 1930

CHI. BHAGWANJI,

I read your letter. Overcome your resentment of Manibehn. Forget that she is your wife. Regard her as one of the countless women. Also forget the children that are with her. Regard them as not yours. Since you are susceptible to carnal urge, you should understand that you have no right to [accept] service from Manibehn even as a sister. You should not call to mind whom you have to forget; leave, therefore, all worry on her account and shake the burden off your mind. Show this letter to Gangabehn who will help you to act on this. Give up jaggery. I would recommend milk even if you could take only half a seer of it.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 324. Courtesy: Bhagwanji Purushottam Pandya

229. *LETTER TO MANSHANKAR J. TRIVEDI*

September 21, 1930

CHI. MANU,

Both of us feel easy in mind now that you have calmed down. When a student has grown up and can think for himself, only that which he is persuaded to do willingly will bear fruit. How much time did you take to spin 1,000 rounds? What was the count of the yarn? What was its strength and degree of evenness? Write to me and give me these details.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 7764

230. LETTER TO JANAKIDEVI BAJAJ

September 21, 1930

CHI. JANAKIBEHN,

You seem to be very clever. You try to evade writing to me under one pretext or another. And if from making speeches you become a dictator, a person like me would have to live in constant fear of you. Jamnalal seems to have established his business well in Nasik. I had thought he would. No one can escape him. Formerly Madu used to write to me, but now she has become lethargic like you. If she remains as lethargic as she is, I shall have to issue an order to separate her from you. How is her health now? Is Om as mischievous as ever?

Blessings from
BAPU

[From Gujarati]
Panchven Putrako Bapuke Ashirvad, p. 72

231. LETTER TO SATYADEVI GIRI

YERAVDA MANDIR,
September 21, 1930

CHI. SATYADEVI,

I have your letter. You must get your Gujarati corrected by someone. Are you keeping up the drawing? Don't you find any improvement now and then? Is Dharmakumar[1] naughty?[2]

Blessings from
BAPU

[From Hindi]
Bapuki Virat Vatsalata, p. 34

[1] Younger brother of the addressee
[2] The original was in Gujarati.

232. *LETTER TO J. C. KUMARAPPA*

September 22, 1930

MY DEAR KUMARAPPA,

Let me point out a flaw in your calculation. If you "return the compliment", you should find out the love notes I send every week. So if love may be measured arithmetically your notes must be as many times long as all my notes put together. But thank God! Love ignores and falsifies both arithmetic and geometry. Yes, Kamalabehn is doing very well indeed.

Love.

BAPU

From a photostat: G.N. 10091

233. *LETTER TO MIRABEHN*

YERAVDA MANDIR,
September 22, 1930

CHI. MIRA,

I have your Calcutta letter. You are having a variety of experiences[1]. Seekers after Truth turn every one of these to good account. I hope the little illness you had was but a passing thing and that you were yourself again quickly. I hope you had the rest you wanted. I am daily making slight improvements in the travelling wheel and it gives me less and less trouble. It is wonderful what a number of details you have to attend to when you have not a perfected machine but a contrivance to help the cunning of your hands. But the greater the mastery over the wheel, the greater is the pleasure of spinning and the less the fatigue. Kaka is still struggling with your wheel. He has much past neglect to make up for.

[1] On her arrival at Howrah Mirabehn was forbidden from joining a women's procession which was to take her round the city. Nevertheless she proceeded to join the procession which was lathi-charged. She was taken to a police station and later allowed to leave. Some university students who shouted at the police for being rough with the women were mercilessly beaten. The incidents which led to a hartal the next day are described, in some detail by Mirabehn in her autobiography *The Spirit's Pilgrimage*, pp. 115-7.

he says, he has become a spinner only here. Before, he was spinning but he was no spinner. You know what I mean. A man can make a table without being a cabinet-maker. The change to vegetables persists. There is no setback nor is there visible further progress. I want to give this experiment a full trial. Dr. Mehta sent word that perhaps sweet potatoes might induce constipation. I have therefore dropped them today. Tomatoes are a daily adjunct and a green vegetable.

You will give my love to friends wherever you are.

Love.

BAPU

From the original: C.W. 5412. Courtesy: Mirabehn; also G.N. 9646

234. LETTER TO GANGABEHN VAIDYA

September 22, 1930

CHI. GANGABEHN (SENIOR),

When I don't get a letter from you, I cannot help feeling that something is wrong. Why should you feel depressed? Whenever you feel so, you should immediately pass on your depression to me. Whatever your age, from the very first day that I met you I have regarded you as a dear daughter. I can be both a father and a mother. You should, therefore, immediately let me share your depression and then be at peace.

If you feel like coming to see Kaka, take the plunge some time.

. . . behn[1] is certainly guilty of one mistake, that she went to test Bhagwanji. Nevertheless, as long as she is eager to remain in the Ashram and struggle for self-improvement, we should let her remain. Our experiments are certainly dangerous. God will see us through them all, if we have but faith in Him.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–6: G. S. Gangabehnne, pp. 41-2; also C.W. 8758. Courtesy: Gangabehn Vaidya

[1] The name has been omitted.

235. LETTER TO KAMALNAYAN BAJAJ

YERAVDA MANDIR,
September 22, 1930

CHI. KAMALNAYAN,

I have your letter. You should write a clear hand. Your letters are well formed but not clear. They will not improve later if you do not take the trouble now. By all means go to Ajmer. Do write regularly from there too. Do not neglect your health.

Blessings from
BAPU

[From Gujarati]
Panchven Putrako Bapuke Ashirwad, p. 277

236. LETTER TO NARAYAN MORESHWAR KHARE

September 22, 1930

CHI. PANDITJI,

It is with a little effort that I can bring myself to put 'Chi.' before your name. I do feel for you the love which 'Chi.' would suggest, but I may not have always shown it outwardly. I got your letter. Learn carding quickly. As for spinning, set apart, if possible, a fixed time for it. The absence of love of khadi which you notice around you is but a reflection of some deficiency in us. We are the centre of the khadi movement. Just as if the sun shines with less heat the temperature around is bound to go down, so also if we "shine with less heat", that is, if we are lukewarm ourselves about khadi, what wonder that there should be a lack of warmth outside? But love is not acquired from outside; it must spring from within. If we strive for such love to spring from within us, good results are bound to follow. It was very good indeed that Rambhau[1] went to Almora.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 213. Courtesy: Lakshmibai Khare

[1] Addressee's son

237. LETTER TO ABBAS

YERAVDA MANDIR,
September 22, 1930

CHI. ABBAS,

I got your letter. What you have said about the *mal* is clear enough, but I think I shall understand it fully only when I read the letter a second time. I have preserved the letter. Describe to me your experiences in jail. What did you read, how much did you spin and card and in what spirit did you observe the prison rules? How was your health? If you have any views to express about the method of carding which Mathuradasbhai is persuading people to adopt, please do so.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6303

238. LETTER TO GANGABEHN VAIDYA

YERAVDA MANDIR,
Silence Day [September][1] 22, 1930

CHI. GANGABEHN (SENIOR),

I got your letter. Your son-in-law is released from earthly bonds. We have taught ourselves to regard Death as a friend. What would we have done if there were no Death?

You can bring into the Ashram as many children as you wish.

I understand what you say about Kaku. Everyone will get an opportunity.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–6: G. S. Gangabehnne, p. 38; also C.W. 8750. Courtesy: Gangabehn Vaidya

[1] The source gives the date as "22nd Monday '30". In 1930 Monday fell on 22nd in September and December. This letter, however, appears to belong to September; *vide* letters to Gangabehn Vaidya, pp. 162 & 174 and Vol. XLV, 22-12-1930.

239. LETTER TO NARANDAS GANDHI

September 21/23, 1930

CHI. NARANDAS,

Where is Kamala Gandhi at present? I feel worried about her because I have had no letter from her for a long time. Where is Haridas? What is he doing? Prabhavati complains, in her letters of the last two weeks, that she gets no letters from me. I have been writing to her regularly. Has she given her correct address to you? The name of the place is Sitaldiara. As regards Harilal Desai, read the letter I have written to him. He is likely to be an asset to us. Pay him between Rs. 60 and Rs. 65 for his family and Rs. 40 for his own expenses. In all, the amount may come to Rs. 100 a month. As for the training, it will be best to adopt the method I have suggested. During the time that he is in the Ashram, I think his expenses will be less. They will, I believe, go up to Rs. 40 when he goes outside the Ashram for studying. Explain further details and make the position clear as you may think fit. Is my suggestion all right? I suppose Valjibhai knows all this.

If Giriraj does not recover his calm there, I think it would be best to let him go to Wardha. However, do what you think proper.

Read the letter to Nanibehn (Budhabhai's). Read the letter to Budhabhai, too, and, if Nanibehn agrees, make the arrangements suggested by him. If, however, she feels hurt, do not interfere. Read the letter to Manibehn before you give it to her to read. Let Gangabehn, too, read it. And also read the letter to Zainu. If he does not understand the position even after this explanation, remember that he is a guest and tolerate his absence. Read the letter to Bhagwanji, too. I think the only medicine for him is the one I have suggested. You have done quite right in sending Balkrishna to Vinoba. You also did well in offering to send others.

It fills me with great joy to know that the boys and girls have taken charge of the prayers. And, moreover, no light is required ! My effort to memorize [the *Gita* verses] is in abeyance for the time being. I simply do not get the necessary time. What work can a prisoner have to keep him so busy? But that is how it is. I have to be careful about every minute. I read a little by snatching a few minutes from other work. I agree with your opinion about

mixed picketing. Read the letter to Joshi. I got the cotton and the leather, and Kakasaheb his sandals. I got mine repaired and they should now last me for at least two or three months. I accept your *namaskars* on your birthday. May God strengthen your soul and grant you a long life.

Tuesday morning, September 23, 1930

EQUALITY OF RELIGIONS. This is the new name we have given to the Ashram observance which we know as 'Tolerance'. '*Sahishnuta*' is a translation of the English word 'Tolerance'. I did not like that word, but could not think of a better one. Kakasaheb, too, did not like that word. He suggested 'Respect for all religions'. I didn't like that phrase either. Tolerance may imply a gratuitous assumption of the inferiority of other faiths to one's own and respect suggests a sense of patronizing whereas ahimsa teaches us to entertain the same respect for the religious faiths of others as we accord to our own, thus admitting the imperfection of the latter. This admission will be readily made by a seeker of Truth, who follows the law of Love. If we had attained the full vision of Truth, we would no longer be mere seekers, but would have become one with God, for Truth is God. But being only seekers, we prosecute our quest, and are conscious of our imperfection. And if we are imperfect ourselves, religion as conceived by us must also be imperfect. We have not realized religion in its perfection, even as we have not realized God. Religion of our conception, being thus imperfect, is always subject to a process of evolution and re-interpretation. Progress towards Truth, towards God, is possible only because of such evolution. And if all faiths outlined by men are imperfect, the question of comparative merit does not arise. All faiths constitute a revelation of Truth, but all are imperfect and liable to error. Reverence for other faiths need not blind us to their faults. We must be keenly alive to the defects of our own faith also, yet not leave it on that account, but try to overcome those defects. Looking at all religions with an equal eye, we would not only not hesitate, but would think it our duty, to blend into our faith every acceptable feature of other faiths.

The question then arises: why should there be so many different faiths? The soul is one, but the bodies which she animates are many. We cannot reduce the number of bodies; yet we recognize the unity of the soul. Even as a tree has a single trunk, but many branches and leaves, so is there one true and perfect Religion, but it becomes many as it passes through the human medium.

All religions are divinely inspired, but they are imperfect because they are products of the human mind and taught by human beings. The one Religion is beyond all speech. Imperfect men put it into such language as they can command and their words are interpreted by other men equally imperfect. Whose interpretation is to be held to be the right one? Everybody is right from his own standpoint, but it is not impossible that everybody may be wrong. Hence the necessity for tolerance, which does not mean indifference towards one's own faith, but a more intelligent and purer love for it. Tolerance gives us spiritual insight, which is as far from fanaticism as the north pole is from the south. True knowledge of religion breaks down the barriers between faith and faith. Cultivation of tolerance for other faiths will impart to us a truer understanding of our own.

Tolerance obviously does not disturb the distinction between right and wrong, or good and evil. The reference here throughout is naturally to the principal faiths of the world. They are all based on common fundamentals. They have all produced great saints. There is some difference between tolerance towards other religions and tolerance towards their followers. We should have equal regard for all human beings—for the wicked as for the saintly, for the impious as for the pious—but we should never tolerate irreligion.

This idea may need elaboration. If you do not follow it easily, ask me.

Blessings from
BAPU

[PS.]

If you have not followed the discourse fully, it would be best not to translate it. I will certainly try myself to translate it.

There are 86 letters today.

From a microfilm of the Gujarati: M.M.U./I

240. LETTER TO V. G. DESAI

September 23, 1930

BHAISHRI VALJI,

You must be aware that formerly I used to write dates according to our calendar. Later I realized that this insistence was wrong. Everywhere outside India they use dates [according to the Gregorian calendar]. We must recognize this fact. Besides there is no single calendar accepted throughout India. Different regions follow different calendars. Surely we are not going to reject everything foreign. There are other arguments too. But this would do for the present. Let me know what you think is the right thing to do. What are your activities just now?

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 7407. Courtesy: V. G. Desai

241. LETTER TO MOTIBEHN CHOKSI

YERAVDA MANDIR,
Tuesday [September 23, 1930][1]

CHI. MOTIBEHN,

Here's a short reply to your long letter. Instead of brooding over the past, we should think of what lies ahead of us. Look upon all the inmates of the Ashram as Meghji and shower sweet love on them.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3741

[1] The original letter has a remark in a hand other than Gandhiji's, "About 25-9-1930". The nearest Tuesday was on this date.

244. LETTER TO PANNALAL

YERAVDA MANDIR,
September 27, 1930

CHI. PANNALAL,

I have your letter. I hope you know that some persons in Wardha can spin on the *takli* 200 rounds an hour. I was amazed to read this. Write to someone in Wardha and find out how one may acquire such speed. Chhotelal did give me the details.

Don't let despair come near you. It means lack of faith in God. Faith in God means hope. How is your health?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3105

245. LETTER TO YUKTI

YERAVDA MANDIR,
September 27, 1930

CHI. YUKTI,

Why did you write in pencil? As far as possible, children should not use a pencil. Write to me regularly now.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./III

242. LETTER TO P. G. MATHEW

September 26, 1930

MY DEAR MATHEW,

The things you write about are ultimately decided by faith. Reason can take us only a little distance. Man is a person, God is not in the same sense. Man sins because he has the sense of right and wrong. Our difficulty arises through our effort to measure God by our little selves. And He eludes all measure.

Love.

BAPU

From a photostat: G.N. 1553

243. LETTER TO KUSUM DESAI

September 26, 1930

CHI. KUSUM (DESAI),

I got your letter. I wrote to you about Pyarelal in my last letter. I have not yet been able to see him, but I can get news about him now. I shall of course be able to see him. Whether he will be kept with me rests on God's will. In any case, we shall meet when I am released and he will live with me then. But who knows what the future holds? Kakasaheb will be released at the end of November. I suppose Pyarelal's term will also have expired by then. At last, he now finds support in the *Gita* and the *Ramayana* and I feel greatly relieved. I could not understand why they did not help him till now. You yourself admit that you can be safe only if you write to me. Well, then, give me full details whenever you write.

I did not ask for my old pair of sandals. There was a new pair about which you seem to have forgotten. But at present I carry on with the one I have.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1805

246. LETTER TO VINODBALA

September 27, 1930

CHI. VINODBALA,

Why do you suppose that, because you do not write to me, I don't think about you? Nor should you believe that I don't think about those to whom I do not write. I think about many such persons every day. Your letter was very good. I had sent to the Ashram a translation of a poem by Ramdas Swami about handwriting. If you have not read it get it from there and read it. Write to me regularly now. And be a very good girl.

Blessings from
BAPU

[PS.]

Give my blessings to Mother. Has she now recovered peace of mind?

From a microfilm of the Gujarati: M.M.U./III

247. LETTER TO MANIBEHN PATEL

YERAVDA MANDIR,
September 27, 1930

CHI. MANI (PATEL),

You ask me to write to you every week. But will the prison authorities allow you so many letters? I also doubt whether you will be able to write to me. Preserve your health. Make good use of every minute and keep a record of your work.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–4: Manibehn Patelne, p. 74

248. LETTER TO LILAVATI ASAR

YERVADA MANDIR,
September 27, 1930

CHI. LILAVATI (ASAR),

I have your letter. I think it best for you that till you have sufficiently recovered you should remain in the Ashram and serve there. If Khurshedbehn calls you, Narandas will not stop you from going. A volunteer should be happy to work anywhere, doing any work she is asked to do. Surely, you have not remained behind in the Ashram because you wanted it or because you were lazy? Moreover, what is the Ashram if not a place of service?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9567

249. LETTER TO MANIBEHN PARIKH

September 27, 1930

CHI. MANIBEHN,

Narahari and Ramniklal seem to be flourishing in jail. How did Mohan get the fever? Do you keep a proper check on what he eats?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5961

250. LETTER TO NARAYAN MORESHWAR KHARE

September 27, 1930

ꟷHI. PANDITJI,

It would be wise for me to climb step by step; otherwise I hall fall. Moreover, if I start writing "Narayan" and also ad-lress you as "Narayan" when speaking to you, I may attain my *noksha*. What then?

If you have to address public meetings, that also is a good experience. All the workers are having various useful experiences. If you get any news about Rambhau, write to me and let me know. I have not heard from any of the three after they left the Ashram.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 211. Courtesy: Lakshmibai Khare

251. LETTER TO VASUMATI PANDIT

YERAVDA MANDIR,
September 27, 1930

CHI. VASUMATI,

I got your letter. If we smile and remain happy even when we are alone or no one speaks or listens to us and instead people abuse us, then that is true happiness. We should never let the praise or the censure of the world affect our soul. That is what is meant by the *Gita* verses describing the character of the *sthita-prajna*, which we daily recite. If we go on reciting them every day, with sincere devotion in our hearts, some day we shall be able to live in that spirit.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9289

252. LETTER TO GANGABEHN JHAVERI AND NANIBEHN JHAVERI

September 27, 1930

CHI. GANGABEHN AND NANIBEHN,

I have letters from you both. I do remember you once every week, but afterwards give up the thought of writing to you. In a sense I look upon you as an ideal pair. You don't seem to be mother-in-law and daughter-in-law, but are more than sisters to each other. It is true that Pannalal has had a share in bringing this about; but what could he have done if you two did not have such a quality in your nature? We have to rise much higher still. You three do have the capacity so to rise. Tell Bhai Panachand that I got his wire.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3104

253. LETTER TO GANGABEHN VAIDYA

YERAVDA MANDIR,
September 27, 1930

CHI. GANGABEHN (SENIOR),

The responsibility on you is great. God will give you the strength to shoulder the burden.

Ambalal[1] wrote to Kakasaheb. The latter is in excellent health. He spins and cards. He walks at regular hours and eats normal food.

Blessings from
BAPU

[PS.]

Ramibai has got what she wanted.[2] It becomes her well indeed.

[From Gujarati]

Bapuna Patro – 6: G. S. Gangabehnne, p. 42; also C.W. 8759. Courtesy: Gangabehn Vaidya

[1] Ambalal Chaturbhai Patel, then Kalelkar's student

[2] She had been arrested.

254. LETTER TO RAIHANA TYABJI

September 27, 1930

CHI. RAIHANA,

I have your letter. I am glad to learn that your health has improved a little. Tell Kamaladevi when you write to her that I often think of her. Tell Father that a translation of the whole of the *Sirat* would not be fully appreciated, but it would be a valuable book if he translates its most important portions. Maulana Shibli wrote the *Sirat* with Muslims in view and the book is all right for them, but the general public would not read the translation of so big a book. We already have the works of Amir Ali, Maulvi Mohammed Ali Kadiyani, Washington Irving and Carlyle. It would be a good addition to them to get a small book giving a translation of some portions of Maulana Shibli's volume. Ramdas writes and tells me that Father is becoming younger day by day, for he puts in six hours' labour of writing and his memory has improved. If so, what does it matter that his beard has turned grey? And, moreover, he teaches Mahadev French! Who would not envy him? You daughter and mother have done fine work indeed in the Kheda district, and Hamida there has been rousing the Surat district.

Khuda Hafiz.

Blessings from
BAPU

[PS.]

Do you find it difficult to read my handwriting?

From a photostat of the Gujarati: S.N. 9621

255. LETTER TO JAYAPRAKASH NARAYAN

YERAVDA MANDIR,
September 27, 1930

CHI. JAYAPRAKASH,

Prabhavati writes that you are not keeping well. After acquiring so much learning, why can't you keep your body perfectly healthy? It is essential to make an effort in this direction. What are you doing now?

Blessings from
BAPU

From a photostat of the Hindi: G.N. 3374

256. LETTER TO KALAVATI TRIVEDI

YERAVDA MANDIR,
September 27, 1930

CHI. KALAVATI,

I was glad to get your letter. Be firm as you are in observing the rules. Ignore those who criticize. Do not even be angry with them, but love them.

There is much scope for improvement in your handwriting. With some effort you can improve it.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 5252

257. LETTER TO KASHINATH TRIVEDI

YERAVDA MANDIR,
September 27, 1930

CHI. KASHINATH,

I have both your letters. Kalavati is showing very good progress.

You have done well in deciding to keep to the policy of self-sufficiency in khaddar. Spare diet, physical and mental labour are the remedies for nocturnal emissions. Benefits of concentration while doing physical work are twofold: the performance improves and passions automatically remain under control.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 5253

258. LETTER TO TULSI MAHER

YERAVDA MANDIR,
September 27, 1930

CHI. TULSI MAHER,

It is well that your letter came. I think of you a good deal. Mirabehn had written; it is good that your letter has also come.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 6538

259. *LETTER TO MIRABEHN*

September 28, 1930

CHI. MIRA,

I have your letter.

You did not get or take even the full four days' rest at Muzaffarpur. Next time I should stick to such promises. Why should rest not be taken in the spirit of service? Of course, it can be easily abused and often is. But that is no reason why honest people may not honestly give themselves rest so as to enable them to keep fit for further service. I regard it as self-delusion if not worse when a person says he is wearing himself away in service. Is such service preferred by God to service steadily and detachedly performed? Body is like a machine requiring to be well kept for full service. Enough however of sermonizing from a safe retreat. Only I do feel that I have not felt ashamed to take the required rest. That people about me have thought otherwise is because of their ignorance of the laws of rest. Rest properly and in due time taken is like the proverbial timely stitch.

Kaka has had to give up your wheel. He could not pull more than 70 rounds on it per hour. He uses the box wheel. Yesterday was the third day and he pulled 119 in one hour. He expects to do much better. I am making daily progress and do not know what fatigue is on that wheel. It runs with perfect smoothness. It will do still better when I have myself made the *mal* of the required thickness. The carding gives real music. Vithal wrote saying that we should use a candle for dressing the gut instead of leaves. This change has made the gut give much better results. I wish those who have new experiences will pass them on to me. Whatever are feasible *here*, I shall certainly try. I want to reach a high standard both in spinning and carding. There is no reason why I should stop at 160 rounds per hour. I have now confidence that I should do better. For me it is God's work. If He wills it, He will give me the strength and the ability.

Narandas tells me you are not hitting it off with Kumarappa. Charity is our talisman. I should let him do as he pleases. But of course I know nothing of the differences. N. gives only one or

two lines in his letter. My weight is between 103 and 104, the food about the same.

Love.

BAPU

From the original: C.W. 5413. Courtesy: Mirabehn; also G.N. 9647

260. LETTER TO KASUMBA GANDHI

YERAVDA MANDIR,
September 28, 1930

CHI. KASUMBA,

You did a very good thing in going over to Chalala. You should live as you agreed to do during our talk. Give up the idea of being polluted by anyone's touch. I trust Umiya is happy. Take interest in all the activities of Jaisukhlal. I was pleased by the virtue of firmness which I observed in you. I should like you to use it in serving others.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./III

261. LETTER TO JAISUKHLAL GANDHI

September 28, 1930

CHI. JAISUKHLAL,

I got your detailed letter. I was glad that you wrote. It was only from your letter that I learnt that Umiya is expecting a baby. Now I understand the cause of the pain which she suffers. Is she as happy still as she was at first?

While strictly adhering to your principles, see that you do not hurt Kasumba. She has the same freedom of conduct which we claim for ourselves. If you get angry with her, she will only suppress her real feelings. I have made that mistake myself and I tell you this from experience. I have observed some fine qualities in Kasumba. But why should it matter even if she does not have any? She should not obstruct you in your way of life and you should not obstruct her in hers. Write to me from time to time.

Blessings from
BAPU

[PS.]

What you write about capitalists is true. Them too we will win over with love.

From a microfilm of the Gujarati: M.M.U./III

262. *LETTER TO PREMABEHN KANTAK*

YERAVDA MANDIR,
September 28, 1930

CHI. PREMA,

I have your letter. How am I likely to forget that, when covering me with rugs, you often made mistakes about their order? What an excellent father he must be who tolerated the same mistake being made day after day?

In the 84th *bhajan* in the *Ashram Bhajanavali*,[1] the third line runs thus: "*Kamal myane mot bandhi.*" If you know the meaning of this line, tell me what it is. If you do not know it, learn it from Valjibhai or Totaramji or somebody else who knows it and write to me, or ask any person who knows it to write to me and let me know.

You have done well in making friends with Kamala. See that she does not feel uncomfortable there. Have you become a friend of Zaulinger too? If you have not, try now. She has some doubts regarding the Ashram rules and if she wants to discuss them with you let her and do satisfy her.

How are you now?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10236; also C.W. 6684. Courtesy: Premabehn Kantak

[1] This was translated on September 27, 1930.

263. LETTER TO RADHABEHN GANDHI

September 28, 1930

CHI. RADHIKA,

I have separate letters from you all. Since you post your letters separately they do give them to me. But the understanding is that ordinarily all letters should be included in one packet.

Your leg seems to be taking a long time to improve. Probably the general weakness of your body is partly responsible for the slow recovery. Narandas complains that none of you join in prayers, etc. Is this true? Tell me clearly what the position is.

Blessings from
BAPU

From the Gujarati original: C.W. 8686. Courtesy: Radhabehn Chaudhri

264. LETTER TO VENILAL GANDHI

September 28, 1930

CHI. VENILAL GANDHI,

I have your letter. For your two-year-old illness the proper remedy is not a vaid's medicine but change of air and diet or, if necessary, a long fast. Hundreds recover their health in this manner.

Blessings from
BAPU

From the Gujarati original: C.W. 916. Courtesy: Venilal Gandhi

265. *LETTER TO BALBHADRA*

YERAVDA MANDIR,
September 29, 1930

CHI. BALBHADRA,

I got your letter. It was a good one. You can write one still better. What is the cause of your losing weight? Do you chew your food properly? Are you suffering from any disease? How much milk do you drink? Your weight must improve. Show this letter to Narandas and follow his advice. Let me know what you do.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9211

266. *LETTER TO MAHALAKSHMI MADHAVJI THAKKAR*

YERAVDA MANDIR,
September 29, 1930

CHI. MAHALAKSHMI,

Was there any letter of yours which remained unanswered? Of course I do remember all of you women every day. I too would have been glad if you could have spent a few months with me. But both of you have made such progress, even while you were away from me, that I cannot imagine what you could have achieved if you had been all the time with me. It is good that the children still live on fruit and so on and that you have come back to it. Why has Dahibehn not written? Blessings to all the women.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6797

267. LETTER TO PUNJABHAI

September 29, 1930

CHI. PUNJABHAI (JUNIOR, BARODA),

I got your letter. Your illness has lasted too long. That is always the way of the body. It is more brittle even than a glass bangle. We should, therefore, take care of it only in order that we may be able to serve others. Get well soon. Write to me from time to time.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4016

268. LETTER TO HEMPRABHA DAS GUPTA

September 29, 1930

DEAR SISTER,

I have your two letters to answer. First, Satis Babu's question. The literal interpretation of the battle in Chapter II of the *Gita* may certainly be physical conflict. But I have not a shadow of doubt that the spirit of the *Gita* inclines us to interpret it as mental conflict. The moment this is doubted, the *Gita* will cease to be sacred scripture for me.

I hope you are well. After consulting Vinoba, do send the boys desirous of learning Sanskrit to Wardha. Chhotelal is now in jail. I am very glad to note even the slight improvement in Tarini. Give my blessings to Tarini, Charu, Arun and others. The *tapovanas*[1] like those of ancient India can exist even now, it all depends upon our *tapashcharya*. Certainly their form may be different. Our duty lies in going a step ahead of the achievements of our ancestors.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1671

[1] Sylvan hermitages

269. *LETTER TO R. V. MARTIN*

YERAVDA CENTRAL PRISON,
September 30, 1930

DEAR MAJOR MARTIN,

It was on 21st instant that I sent you my letter requesting that I should be permitted to establish touch with the civil resistance prisoners in this jail. I made the request about seeing my secretary and co-worker Pyarelal even earlier. I must now press for an early answer. I know the Government's preoccupations and, as a prisoner, I should like to spare them all the trouble I can on my behalf. But the request I have made is a peremptory call of my fundamental being. I can no longer restrain myself now. The deprivation of touch with these fellow-prisoners is unbearable for me. Unless, therefore, I get satisfaction by Saturday noon next, I must begin to withdraw my co-operation as to the upkeep of my body. To what extent I shall carry the non-co-operation, I am unable to say at present. It will be determined, as the days proceed, by the inner urge and my courage and strength. The commencement will be made with my refusing all food except the ordinary convict diet, i.e., such of it as I can religiously take. I can take only five natural ingredients in addition to salt. Therefore so far as I can see, I can take only *kanji* and *bajari* and *juwari* chapati. I may not take dal or vegetables as they contain more than five ingredients. The *kanji* and chapati I shall take on the responsibility of and at the desire of the authorities. I am not sure that after years of abstention from them, my system can cope with either. I have arrived at this compromise to start with, because I am anxious to cause as little embarrassment as I can. I would like the Government not to regard this letter as a threat but consider it as an act of courtesy and consideration. My desire is not to take the Government unawares in any serious steps I may take in order to vindicate what is to me a human right.

Yours sincerely,
M. K. GANDHI

From a photostat: G.N. 3853; also Bombay Secret Abstracts, 750(5)/A, p. 207

270. LETTER TO NARANDAS GANDHI

September 25/30, 1930

CHI. NARANDAS,

This time I start with your letter. Last week I ran short of time and had to be very brief about some points. Write and tell me, if you know, all about the persons who live in Rajagopalachari's Ashram, where Subbiah and his wife are and so on.

Punjabhai must now endure his suffering and pass his days in peace. If you can, have a further discussion with Mrs. Zaulinger. She seems to be a wise and good lady, but she takes time to understand our point of view in everything. I don't see anything wrong in letting her join the night-watch, if she feels so inclined. Her argument is correct. H.'s sisters may not be ready to move as freely as she is ready to do; if, however, anyone wishes to join her, she may. I have merely expressed a view from here without knowing all the circumstances there. Do what you yourself think proper.

What shall I say about Keshu and others? Read the letter which I shall write to them this time and give it to them. Keshu is an upright young man. He will probably understand his dharma in the course of time, and so I don't feel like writing anything to him. You, for your part, should be bold and tell him what you think right. This time, of course, I will write to him.

My diet consists of three pounds of milk turned into curds and taken at two meals, and milk once. Then nine tomatoes, small or big as supplied, and the required quantity of boiled vegetables such as cabbage, pumpkin, etc. I add salt afterwards if I require. I gave up sweet potatoes four days ago. Dr. Jivraj visited Kakasaheb and he thought that it would cause constipation. I had again found it necessary to take enemas. I, therefore, decided to see the effect of giving up sweet potatoes. I observe no change. If I keep up my strength, I will not resume sweet potatoes. I didn't think they were doing me any harm. It is the water of this place which seems to cause constipation to a person of my constitution. There is, however, no cause for worry at all. I shall be weighed this evening and will mention the weight in this letter. Enemas are nothing new to me, but I should certainly like to do without

them if possible. I wish to carry on without fresh fruit as long as I can. If by eating vegetables I do not succeed in getting rid of enemas and if I feel weak in the slightest degree, I will resume dates and raisins. No one should worry on my account.

My spinning is improving. The speed seems to be increasing. At any rate, I don't feel tired now. I will not be too eager for the present to increase the output. I feel a little unhappy that I have had to abandon the effort to memorize the *Gita* verses. But I am waiting for an opportunity to resume it. In the beginning, I used to try to memorize them while spinning. But I saw that that interfered with the spinning. I realize every day the necessity for ever more concentration for good spinning. I see that there is a great difference between mere spinning and the art of spinning. I wish to learn the art. Maybe I shall not succeed in acquiring it during this life. I will be satisfied if I am not slack in my effort. I realized that my eagerness to learn the *Gita* verses by heart while spinning was a sign of my slackness. That was against the teaching of the *Gita*. I wish to memorize the *Gita* verses if I can do that and at the same time acquire proficiency in spinning, but I would be false to the teaching of the *Gita* as I understand it if I tried to learn its verses by heart at the cost of my spinning. Plead with Amidas. I am writing to him. How can we ask a person like him to leave the Ashram?

I shall not be able to send two discourses. Perhaps I will continue the discourse on equality of religions. I feel inclined to omit the subject of swadeshi. I feel that by writing on it I may violate to some extent my resolution to make no reference to political subjects. Even if I write about swadeshi from a spiritual standpoint, I am bound to include in the discourse something which would have an indirect connection with politics. If I feel that I can write on the subject without touching on politics, I will try. Let me see if I can do so.

There is no point in forcing Giriraj to stay there against his wishes. If Balkrishna invites him to go to Wardha, what harm do you see in his going? He is a good man, but he cannot think clearly. Balkrishna's company is likely to benefit him. Since you have written to Vinoba offering to send more persons, why not Giriraj? If he feels happy, he will certainly work. It does not seem right to me to abandon him. But, I again seem to be meddling with what I should leave alone. Don't, therefore, attach much weight to what I have said. Treat this merely as a suggestion intended to help you to come to a decision. It is possible that I may have formed my opinion without knowing all the facts of

the case. I have so much confidence in your decisions that, when my reason does not accept any of them, I feel that that must be so because of my ignorance of some facts. And now I reply to your questions:

1. There is no question of asking him to leave the Ashram, but I would not ask him to stay on either if he decided to leave.
2. He should not go to Wardha without the consent of the Ashram authorities.
3. If he does anything against the wishes of the Ashram authorities and forfeits their confidence, the Ashram cannot support his children.
4. If the Ashram is not in a position to look after Katu and Vimu, I cannot think where we can send them. If at present Giriraj has no share in looking after them, the Ashram may, if it can, look after them in case he goes to some other place with the consent of the Ashram authorities. If, however, the children have become unmanageable, Giriraj should be told so.
5. I think the Ashram should give Giriraj the necessary financial help to enable him to make some other arrai gement. The amount of such help should be fixed by the Ashram. I think I have now replied to all your questions.

Read my letter to Giriraj.

I do not have the necessary data to enable me to decide about Manibehn. But from what I have understood I feel that she should be permitted to go to her place if she is very keen on doing so. It is a question not of what Bhagwanji wishes, but of what Manibehn wishes. If she wants to stay on, she should be welcome to do so, on this condition, however, that she should forget Bhagwanji. She should not wish or hope to see him. She should submit to the Ashram rules as the other women do. If she is not willing to do this, she should leave.

I understand what you say about Mirabehn and Kumarappa. Your decision seems right. I am writing to Mirabehn.

Where is Jethalal at present? The names of the fruits which you said would be on display in our exhibition gave me a pleasant surprise. I didn't even know that you had planted grapes.

You need not send my worn sandals. There was a new pair. If Kanti does not know about it, that is the end of the matter. As I told you in my letter, I have been able to manage for the present. We shall see later what we should do if you do not succeed in

finding the new pair. Why shouldn't a pair from the stock of sandals in the Ashram do for me? A pair like the one you sent for Kakasaheb will be all right for me. I would like the sandals better without the *dalia* such as Kakasaheb's pair has. Do send the money for Pyarelal's living expenses. You can adopt no other course in his case. He ought to have drawn money even earlier, which he did not do. The Ashram is all that he has in the world, call it his friend or anything you will. What you have done about Gokibehn is worthy of you. Of course, nothing could have been sent to her from the Ashram. You could have approached Dr. Mehta, but I liked it very much that you gave the sum from your own resources. I am sure she needed it. I went through the figures of spinning on *Rentia Barash*[1]. They are very good indeed. I think Khurshedbehn wants some more women. Find out exactly what she wants and send someone if you can. If you cannot, give her convincing reasons why you cannot. As far as I can see, no mature woman worker is now left there who can go and join her.

September 26, 1930

I was weighed today. The weight is a little above 103, which means that there has been some improvement. Kakasaheb weighed a little below 115. That means that there has been no improvement during the past week. It may not be unusual for him to lose half a pound or a quarter of a pound occasionally.

You did the right thing in not sending me B. J.'s leaflet. You cannot send it.

September 27, 1930

Lilavati has again become impatient to go and join Khurshedbehn. If the latter knows her condition and still calls her, I think it may be best to let her go. Rather than that she should remain in the Ashram and feel restless, it is better that she should go and return wiser from experience. Do what you think best. Satis Babu had made a balance costing 3 annas for weighing slivers, etc.; if you can find that or any other similar balance, send it with someone who may be coming here. Do you have any news about Anna who was spreading Hindi in Madras?

September 28, 1930

Did you get the yarn which Kakasaheb had sent through Bal for the Goseva Sangh? He had sent, through Shankar, 8,500 yards

[1] The twelfth day of the dark half of *Bhadrapad*, which was Gandhiji's birthday according to Vikram Calendar

for the Charkha Sangh. Will it be delivered to you there or will it be delivered at Ahmedabad? Read what I have written about Miss A. in my letter to Mirabehn.

Tuesday morning, September 30, 1930

As I told you in my letter last week, I have translated into English the discourse on Equality of Religions and send the translation herewith. If Valjibhai has translated it and if his translation has already been printed, he should read the translation which I am sending. Anybody else who wishes to read it may do so and the last person should hand it over to Mirabehn. If Valjibhai's translation has not been printed, he should carefully go through my translation and then publish whichever he likes. Do you intend to publish the discourses in Gujarati only or their English translations also?

This subject is so important that I dwell a little further on it.

My meaning will perhaps become clearer if I describe here some of my experiences. In Phœnix we had our daily prayers in the same way as in Sabarmati, and Mussalmans as well as Christians attended them along with Hindus. The late Sheth Rustomji and his children too attended the prayer meetings. Rustomji Sheth very much liked the Gujarati *bhajan.* "Dear, dear to me is the name of Rama." If my memory serves me right, Maganlal or Kashi was once leading us in singing this hymn, when Rustomji Sheth exclaimed joyously "Say the name of Hormazd instead of the name of Rama". His suggestion was readily taken up, and after that whenever the Sheth was present, and sometimes even when he was not, we put in the name of Hormazd in place of Rama. The late Husain, son of Daud Sheth, often stayed at the Phœnix Ashram, and enthusiastically joined our prayers. To the accompaniment of an organ, he used to sing in a very sweet voice the song "*Hai bahare bagh*", "The garden of this world has only a momentary bloom". He taught us all this song, which we also sang at prayers. Its inclusion in our *Bhajanavali* is a tribute to truth-loving Husain's memory. I have never met a young man who practised Truth more devotedly than Husain. Joseph Royeppen often came to Phœnix. He was a Christian, and his favourite hymn was "*Vaishnava jana*". He loved music and once sang this hymn saying "Christian" in place of "vaishnava". The others accepted his reading with alacrity, and I observed that this filled Joseph's heart with joy.

When I was turning over the pages of the sacred books of different faiths for my own satisfaction, I became sufficiently familiar for my purpose with Christianity, Islam, Zoroastrianism,

Judaism and Hinduism. In reading these texts, I can say that I felt the same regard for all these faiths although, perhaps, I was not then conscious of it. Reviving my memory of those days, I do not find I ever had the slightest desire to criticize any of those religions merely because they were not my own, but read each sacred book in a spirit of reverence and found the same fundamental morality in each. Some things I did not understand then, as I did not in Hindu scriptures. I do not understand those things even now, but experience has taught me that it is a mistake hastily to imagine that anything that we cannot understand is necessarily wrong. Some things which I did not understand first have since become as clear as daylight. Equimindedness helps us to solve many difficulties and even when we criticize anything, we express ourselves with a humility and courtesy which leave no sting behind them.

One difficulty still remains. As I stated last time, the acceptance of the doctrine of Equality of Religions does not abolish the distinction between religion and irreligion. We do not propose to cultivate tolerance for irreligion. That being so, some people might object that there would be no room left for equimindedness, if everyone took his own decision as to what was religion and what was irreligion. Such a question may be raised and one may even make a mistake in deciding what is religion and what is irreligion. If, however, we follow the law of love, we shall not bear any hatred towards the irreligious brother. On the contrary, though we see that he follows irreligion, we shall love him and, therefore, either we shall bring him to see the error of his ways or he will convince us of our error, or each will tolerate the other's difference of opinion. If the other party does not observe the law of love, he may be violent to us. If, however, we cherish real love for him, it will overcome his bitterness in the end. All obstacles in our path will vanish, if only we observe the golden rule that we must not be impatient with those whom we may consider to be in error, but must be prepared, if need be, to suffer in our own person.

As I have stated earlier in this letter, I think I will omit the subject of swadeshi. I have yet to think on what subject I shall write next.

Blessings from
BAPU

[PS.]

There are 70 letters.

From a microfilm of the Gujarati: M.M.U./I

271. LETTER TO R. V. MARTIN

October 2, 1930

DEAR MAJOR MARTIN,

Mr. Quinn has been having a chat with me about my letter of 30th ultimo. If you are authorized to let me see periodically in the yard where I am kept, those of my friends whom I may find it necessary to see for the sake of service, I should be quite satisfied. Of course, I would not discuss politics with them nor send any political message, nor say or suggest anything calculated to subvert prison discipline. As I told you this morning, my object in wanting to see these friends is to serve them and, if you would believe it, assist the jail authorities wherever it may be possible even as I did in 1923.

From a photostat: S.N. 19982

272. LETTER TO SHARDA C. SHAH

YERAVDA MANDIR,
October 2, 1930

CHI. SHARDA (BABU),

Your letter. The beauty of trees and plants surpasses that of electric lights as the beauty of real tomatoes surpasses that of clay ones. Have you ever heard any one's hunger being satisfied by clay tomatoes?

Blessings from
BAPU

From the Gujarati original: C.W. 9891. Courtesy: Shardabehn G. Chokhawala

273. LETTER TO PREMABEHN KANTAK

YERAVDA MANDIR,
October 2, 1930

CHI. PREMA,

If you wish, you may certainly keep the wooden sandals. But what will you do with those bits of wood? Keep them if you think that they will add an inch or two to your stature. I would condemn your action as smacking of idolatry. I used to keep with me a photograph of my father. I had hung his photographs in the drawing-room and the bedroom when I was in South Africa. When I used to wear a chain, it had a locket which contained small photographs of my father and elder brother. I have now put them away. That does not mean that I feel less reverence for them now. In fact they are more deeply engraved in my heart today. I think of their virtues and try to cultivate them. I can worship countless gods in this manner. If I tried to keep with me photographs of them all, I would have no room to put them in. And if I tried to keep their wooden sandals, I should have to acquire a piece of land for the purpose. As a man of experience, I advise you, therefore, to follow me when I am walking on the right path. That will be a thousand times better than keeping my wooden sandals, and if anybody follows your example, I would welcome that. On the contrary, if anybody saw the sandals with you and followed your example blindly, would he not fall into a pit? Think on this and then do what you wish.

He who understands and does his duty, his cravings have already left him. A person whose cravings have not left him has no sense of duty. Our cravings are like a huge mountain which no man can cross over by climbing. The only course for us is to raze the mountain to the ground. To give up our cravings is to become conscious of our duty. Suppose that I wish to go to Kashi. I even know the path which I should follow to reach it. What other craving, then, will force me to stray from that path? I have no other craving but to reach Kashi, and that is satisfied. What more do I want then? You have an opportunity for service which has come to you unsought. You should get fullest satisfaction in doing that service with single-minded devotion. Whatever opportu-

nities for human company and for reading you get while doing that duty, may be availed of. Apart from that, you should desire nothing. This, according to me is yoga, "skill in works", "equi-mindedness" and *samadhi.*

If, however, all this seems idle preaching to you and you thirst for reading, by all means satisfy your craving. Reduce the burden of work on you and take rest. How you may do this, you can decide only in consultation with Narandas. He is a man of profound understanding, patience and goodness. He will certainly help you. What more can I say to cheer you? A person like me can only suggest the direction which you should follow. It is on oneself, however, that you and everyone else should depend for peace of mind.

I understand what you say about Sushila. In future, let her send her good wishes in Marathi. My blessings to her.

I understand that after having enjoyed Panditji's music, a person like you will not enjoy music by anybody else. But why should you not, yourself, lead the *bhajans*? If you have the courage to do so, ask them to let you do it. If you wish, I will write. You certainly know how to sing. I have not forgotten that you used to sing *bhajans* almost every night. How are your tonsils? Did you get them examined by Dr. Haribhai?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10237; also C.W. 6685. Courtesy: Premabehn Kantak

274. LETTER TO RAOJIBHAI M. PATEL

YERAVDA MANDIR,
October 2, 1930

CHI. RAOJIBHAI,

As advised by the doctor, do take a full month's rest. The work of service will never end. If you become stronger, you will be able to work better. Moreover, our programme is such that wherever we are, we can do some work. Write to me regularly.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 8989

275. LETTER TO GANGABEHN VAIDYA

YERAVDA MANDIR,
October 2, 1930

CHI. GANGABEHN (SENIOR),

I have your letter.

If you think you are not worthy of being a daughter, how much more fit should I become to be a worthy mother and father to you? If I who claim to be both, am slack in my effort to be so, I shall have no place anywhere in the three worlds. Let us, therefore, not argue who is worthy and who is not. If a son or daughter is unworthy, the parents bear no small responsibility for that.

I understand the reason for your depression. Instead of thinking that you have to do this, that or the other thing, you should think that God does all that and uses you as His instrument. If you think thus, you will feel no burden at all. It is God who carries the burden, and His shoulders are so broad that however heavy the burden we place on them He does not feel it even as much as we would a speck of dust on our hand. We should, therefore, forget 'I' and 'Mine'. "It is I who do this— that is our ignorance, like that of the dog who thinks he draws the cart": this line by Narasinh Mehta expresses his own experience. '*Shakat*' in this line means a cart. If we believe that the dog who walks under a moving cart draws it, then we may believe that the burden of our tasks is on us; but anyone who works for the love of God will never find his task a heavier burden than he can carry. He does not have to take upon himself anything. Tasks come to him unsought. He goes on working cheerfully, with God's name upon his lips. You sing with sincere emotion: "Make me your servant." Think over the meaning of that *bhajan*. Also think over the meaning of the two verses which we have added to the prayers for women. It is the Lord's assurance to those who surrender themselves to Him that He will carry the burden of their happiness and welfare. Why, then, should we worry? This is looking at the matter philosophically.

But even if you and I feel agitated, what escape is there for us? Our relationship with the Ashram is like the Hindu marriage bond. The tie can never be loosened. Instead of thinking

whether others are half-hearted or firm in their attitude, you should ask yourself whether you are half-hearted or firm, and that is all that is necessary. Certainly seek what comfort Nath can give you. Talk with Narandas and pour out your heart every week to me. If you can free yourself for a few days and pay a visit to Kakasaheb, that, too, will give you some comfort.

Do not work so hard that you get exhausted. One should always preserve a sense of proportion in undertaking work in the spirit of service. We can do that only if we have cultivated the attitude of non-attachment. Non-attachment means freedom from the sense of 'I' and 'Mine'. The saying that while sleeping one should stretch out one's limbs according to the length of the covering has great wisdom behind it.

Read this letter again and again, think over it and overcome your depression and put your heart in the *bhajan* when you sing "Make me your servant".

Blessings from
BAPU

[From Gujarati]

Bapuna Patro—6: G. S. Gangabehnne, pp. 42-4; also C.W. 8760. Courtesy: Gangabehn Vaidya

276. LETTER TO BALVIR SINGH

YERAVDA MANDIR,
October 2/3[1], *1930*

BHAI BALVIR SINGH,

Your letter. The work at Khadi Bhandar constitutes not only proper work but also excellent work. Performance of *yajna* implies spinning for half an hour at least. These jobs cannot be evaluated on a comparative basis as both are part of your duty. Hence you have to find time for spinning just as you have to find time for meals. It takes only one day to prepare enough slivers to last for a month. Fewer slivers will be required if you spin to the fineness of 20 or 30 instead of 10. Talk it over with Mahavirprasadji. Kakasaheb sends you his blessings.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 10538

[1] Not quite legible

277. LETTER TO MAJOR MARTIN

YERAVDA CENTRAL PRISON,
October 3, 1930

DEAR MAJOR MARTIN,

With reference to our conversations, by 'friends' I mean those civil resistance prisoners whom I know. I should want to meet only those who may be reported to be suffering from illness or ill-treatment or might have been reported to have so suffered. This right too, I should exercise with as much restraint as possible. If it is necessary to explain my meaning further, you will please let me know. I want to have no mental reservations.

As for postponing the enforcement of my resolution, I am sorry I must not do it, if satisfaction cannot be had in time. But it need cause no immediate worry as in the initial stages, I should be eating such ordinary convict food as I can religiously take.

Yours sincerely,
M. K. GANDHI

From a photostat: G.N. 3854; also S.N. 19983

278. LETTER TO PARASRAM MEHROTRA

YERAVDA MANDIR,
October 3, 1930

CHI. PARASRAM,

Your letter. Do as Shankerlalji says. You must go on with your task despite the world's ridicule. Do not picket the dealers in mill-made slivers, but persuade them with love. On no account give up truth and non-violence. You will then automatically acquire mental strength.

Continue to write to me.

Blessings from
BAPU

From Hindi: C.W. 4965. Courtesy: Parasram Mehrotra

279. LETTER TO MATHURADAS PURUSHOTTAM

October 4, 1930

CHI. MATHURADAS,

I have your letter. What you write about weavers is true. There is a special class of workers in Ahmedabad who starch yarn. We see such workers elsewhere too. Cannot we supply starched warp to weavers? If you ask Ramjibhai and the others, they also will come and help. They will have to do the work entrusted to them by Chhaganbhai or Surendra. If, however, you feel that I should write to them, write to me again. I have had no letter yet from Motibehn.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3745

280. LETTER TO RAMESHWARDAS PODDAR

October 4, 1930

BHAI RAMESHWARDAS (DHULIA),

Your letter. Do not take it so much to heart. Recite Ramanama and be cheerful. Bear whatever pain there is after taking the necessary treatment and do whatever service you can. No reason to worry if you cannot get up [early] in the morning.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 177

281. LETTER TO MIRABEHN

YERAVDA MANDIR,
October 5, 1930

CHI. MIRA,

I am writing this after taking silence. Have just seen your portrait in a group published in the *Times Illustrated Weekly*. You are spinning on the *takli* and looking fit. Then I saw in the columns of *The Bombay Chronicle* that you were in the women's procession and spoke at their meeting. So you are again near my lodgings and probably this will be in your hands at the Ashram.

Yes, S. Aiengar's daughter is a very good woman but she was hysterical even when we were travelling from Mysore. When you write to her please give my love to her and tell her I often think of her. It is a sad thing—her father's case. It is the same thing with him as with the daughter. He can be hardly considered responsible for many of his strange acts. Did you see him at all? Where did you stay whilst in Madras?

Last week, Kaka having been given my wheel, I thought I would finish my quota on yours. I tried hard but I could not make it work. The spindle won't turn. Whether the resin was ineffective or what the cause was, I could not divine. But there it was refusing to turn. Then I thought of the Gandiv of Surat. I found it to be an extraordinarily effective thing. For the last two days I have been finishing the whole of my quota on it and that in very good time and without the slighest fatigue. It has captivated me and I want you to try it. It is essentially a poor man's wheel. The inventor is no mechanic. How it has come to him, I do not know. But every part of it, in my opinion, shows solicitude for the starving. It costs Rs. 1½ but it can be made for only 8 annas, I am sure. It is the lightest wheel going in India. It requires the least attention. It occupies the smallest space of all the wheels I know. A little child can work at it. Thousands of these wheels can be manufactured in a day if the discs and spindles are kept in stock. Its mechanism is simplicity personified. You naturally draw a fine thread. The very first I drew was over 30 counts. And I fancy that it can compete with any in giving speed. It admits of certain improvements, which

can be made without adding a pice to the cost. I have made two and this reduces the cost. The original has noisy wooden holders. I have discarded them and put on coir rope picked up from rubbish. I have broken up the jingling glass bars on the spindle and wound a few turns of yarn to hold the spindle in position. This has made it absolutely noiseless. Such is the opinion of a new convert, who has tried it only for the last four days. It may, therefore, need modification. But it is undoubtedly a case for believers to give it a fair trial. I am writing to the inventor suggesting certain improvements and am writing to Keshu too to examine, try and if my preliminary observation is at all sound, to improve it. There are other merits I must not describe, as I have many more letters yet to write. If you can think of the reason that has prevented the spindle on your wheel from turning, please tell me.

How did you find Brajkishore Babu? Is he better? Did you see Prabhavati? She is much reduced and her latest letter says she had high fever.

And your health? You must not break down at the Ashram. You will have met Kamalabehn Lundy. Of course you will befriend her. She appears to be a very good woman.

Both of us are keeping excellent health. My weight, if anything, shows a slight increase. The vegetable experiment seems to have proved a success and it gives me joy to know that the disappearance of even dried fruit reduces the cost very materially. In vegetables, for the last two days, I have been taking spinach which has moved the bowels automatically. I take sweet potatoes off and on. I hope you have by now got all my letters. I have missed no week.

Love.

BAPU

From the original: C.W. 5414. Courtesy: Mirabehn; also G.N. 9648

282. LETTER TO MANSHANKAR J. TRIVEDI

October 5, 1930

CHI. MANU,

How did you get fever? Ordinarily you would deserve a prize for the way you take care of your health. You have succeeded, by your own efforts, in building up a strong body. It is for you now to preserve your improved health. When Kakasaheb is released, let him find you a trained worker in a fit condition.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 7765

283. LETTER TO DUDHIBEHN DESAI

YERAVDA MANDIR,
October 5, 1930

CHI. DUDHIBEHN,

I have your letter. I am very glad that you teach in the class. Give your whole-hearted devotion to the work and cultivate the utmost interest in it. Love all children as you do Manu. A letter from you will not increase my burden in any way. Write to me from time to time and ask me any question you wish to. How is your health now? What do you think has been the effect of the fast on the whole?

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 7454. Courtesy: V. G. Desai

284. LETTER TO GOVIND PATEL

YERAVDA MANDIR,
October 6, 1930

CHI. GOVIND,

I have your letter written in a beautiful hand. Write to me from time to time about your activities. Do you read anything? What is your weight now?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3945

285. LETTER TO PRABHAVATI

YERAVDA MANDIR,
October 6, 1930

CHI. PRABHAVATI,

You must have received my letter posted directly to you. I am expecting a wire from you. Why should you become ill? See that you do not harm your health. If you cannot improve your health there, go and live in the Ashram. No one will oppose your going there for the sake of your health. Since you are in Patna, you can give me news about everyone there. I am quite all right. Kakasaheb's health keeps improving.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3375

286. LETTER TO SHANTA SHANKARBHAI PATEL

YERAVDA MANDIR,
October 6, 1930

CHI. SHANTA (PATEL),

I have your letter. You have given much information, but the handwriting has not yet improved. If you make an effort to improve it, you will certainly succeed. If you don't improve it at this age, it will for ever remain bad, as mine has remained. I hope you do understand that we commit violence in writing to anyone in a bad hand.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4054

287. LETTER TO BALBHADRA

YERAVDA MANDIR,
October 6, 1930

CHI. BALBHADRA,

I have your letter. If Mathuradasbhai is really ready to take you with him and if Narandasbhai permits you to go, I see no harm in your going. Improve your handwriting. And increase your weight.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9212

288. LETTER TO BHAGWANJI PANDYA

October 6, 1930

CHI. BHAGWANJI,

I have gone through your letters. Your opinion is not likely to be free from faults because it is in your nature to suspect rather too much. Your duty just the same is to guard your own self. Your duty is to keep quiet after having promptly informed Narandas about whatever evil you happen to notice. Only in this way will you be able to make some progress. Do not regard the Ashram as forsaken so long as there is even a single votary of the vows of truth, etc.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 325. Courtesy: Bhagwanji Purushottam Pandya

289. LETTER TO NARANDAS GANDHI

October 2/7, 1930

CHI. NARANDAS,

I got the Ashram packet yesterday. Mostly the packets are handed over to me on the very day on which they arrive.

Read the letter which I am writing to Harilal Desai. I have nothing to write about Giriraj this time. Do what you think best. I was glad to read about Zainu. I am writing to Bhagwanji. His letter will have no effect on me. I know his nature. I felt after reading Madhu's letter that she was a very innocent girl. I am sure Navin and others will learn simplicity by and by. I am happy that you trust others. No one who does so has ever lost anything in the world. The suspicious gain nothing; on the contrary, they often lose something and exchange worry for peace of mind. Take care about three things in regard to all who have got malaria. They should see to it that they clear their bowels. If they do not do that in the natural course, they should take either a purgative or an enema. Even after the fever has come down, they should take 5 grains of quinine daily for a week, dissolving

the quinine in lime juice and adding 10 to 15 grains of soda bicarb to the mixture, drinking it as they would soda water. There will be, and ought to be, effervescence, when the mixture is prepared. Further, for at least one week after the fever has gone they should live on milk and black dried grapes or boiled vegetables. Those who have had no attack of malaria should, if they sleep where there are mosquitoes, rub kerosene over the exposed parts of the body before going to bed. In any case everyone should keep his stomach light. Amidas does cause me worry. I should be happy if my letter has had any effect and he has started taking milk.

Punjabhai may follow his inclinations and live as he wishes. If Jamna is treated by the Udasi Vaid who treats Chandrashankar, she may also benefit. Chandrashankar is all praise for him. Go and see him once. Read my letter to Gangabehn. Give her some time and console her. If she comes to Poona even on the excuse of visiting Kakasaheb, she will have change of air for three days. Keep urging Nathji. His presence, too, may give peace to Gangabehn. Tell Mahadev's mother that you are glad she has come, and that she should not think of returning to Dihen in the immediate future. If possible, she should stay on permanently in the Ashram. Read my letter to Chhaganlal. You will see from it what restraints should be observed by those who write to me. If in any letter they are not observed, it should be kept back and not forwarded to me. I think Khadag Bahadur's letter did not observe them. Premabehn, too, seems worried. Read the letter to her and console her. Read my letter to Kamalabehn Lundi. Some of her suggestions deserve to be welcomed.

October 4, 1930

Read my letter to Chhaganlal Joshi. Everyone who writes to me should observe the restraints which I have mentioned in it. Any letters which violate them should be kept back. Khadag Bahadur's letter was of that type.[1] I don't want to burden you with the responsibility of reading all letters. But you may glance through a letter by anyone who is writing for the first time. Letters by the women never contain anything objectionable. You will, therefore, need to read only a few of them. I certainly feel sometimes that I should put in a separate packet the letters which I write to people there. Perhaps the task of redirecting the other letters is much too heavy a burden on you. I cannot think what I

[1] Repetition of the four preceding sentences seems to be inadvertent.

should do to reduce it. Since those letters are not such as I need not write, I continue to burden you with the task of redirecting them.

Read my letter to Harilal Desai, so that you may bear in mind the suggestion I have made in it. I have recently started spinning on the Gandiv spinning-wheel. I like it. I can spin on it with almost the same speed as on the portable spinning-wheel. I hope to increase the speed. With a few improvements, this wheel can perhaps be made a perfect model. Read what I have written about it in my letter to Ishwarlal Vimawala. Read what I propose to write about it in my letter to Mirabehn too. I should like someone in the Ashram to try it. You, too, may examine it. I have suggested to Ishwarlal that he should send two or three wheels. I have seen quite a number of models, but at the moment I think that among them all this is the only one worth trial and examination. I will write further about it after I have had more experience of it.

Tuesday morning, October 7, 1930

I got the cotton and the yarn belt. The cotton was particularly welcome, as Vallabhbhai is being supplied with slivers from here. I am awaiting the scale, but there is no urgency about it.

Humility cannot be an observance by itself. For it does not lend itself to being deliberately practised. It is, however, an indispensable test of ahimsa. In one who has ahimsa in him it becomes part of his very nature. A preliminary draft of the rules and regulations of the Satyagraha Ashram was circulated among friends, including the late Sir Gurudas Banerji. He suggested that humility should be accorded a place among the observances. This suggestion could not then be accepted for the reason that I have just mentioned. But although humility is not one of the observances, it is certainly as essential as, and perhaps even more essential than any of them. Only it has never come to anyone by practice. Truth can be cultivated as well as Love. But to cultivate humility is tantamount to cultivating hypocrisy. Humility must not be here confounded with mere manners or etiquette. One man will sometimes prostrate himself before another although his heart is full of bitterness against him. This is not humility, but cunning. A man may chant Ramanama or tell his beads all day long, and move in society like a sage; but if he is selfish at heart, he is not meek but only hypocritical. A humble person is not himself conscious of his humility. Truth and the like perhaps admit of measurement, but not humility. Inborn humility can never remain hidden, and yet the possessor is un-

aware of its existence. The story of Vashishtha and Vishwamitra furnishes a very good case in point. Humility should make the possessor realize that he is as nothing. Directly we imagine ourselves to be something, there is egotism. If a man who keeps observances is proud of keeping them, they will lose much, if not all, of their value. And a man who is proud of his virtue often becomes a curse to society. Society will not appreciate it, and he himself will fail to reap any benefit from it. Even a little thought will suffice to convince us that all creatures are nothing more than a mere atom in this universe. Our existence as embodied beings is purely momentary. What are a hundred years in eternity? But if we shatter the chains of egotism and melt into the ocean of humanity, we share its dignity. To feel that we are something is to set up a barrier between God and ourselves; to cease feeling that we are something is to become one with God. A drop in the ocean partakes of the greatness of its parent, although it is unconscious of it. But it is dried up as soon as it enters upon an existence independent of the ocean. We do not exaggerate when we say that life on earth is a mere bubble. How is it possible to cultivate such utter humility? It develops of itself if we understand the spirit of our observances. Can one who aspires to follow truth ever be a proud man? A life of service must be one of humility. He who would sacrifice his life for others has hardly time to reserve for himself a place in the sun. Inertia must not be mistaken for humility, as it has been in Hinduism. Because it has been so mistaken, lethargy and hypocrisy have often flourished in its name. True humility means most strenuous and constant endeavour entirely directed towards the service of humanity. God is continuously in action without resting a single moment. If we would serve Him or become one with Him, our activity must be as unwearied as His. There may be momentary rest in store for the drop which is separated from the ocean, but not for the drop in the ocean, which knows no rest. The same is the case with ourselves. As soon as we become one with the ocean, in the shape of God, there is no more rest for us, nor indeed do we need rest any longer. Our very sleep is action. For we sleep with the thought of God in our hearts. This restlessness constitutes true rest. This never-ceasing agitation holds the key to peace ineffable. True humility, therefore, requires us to dedicate ourselves to the service of all living creatures. When we have surrendered our all in this manner, no day in the week is a day of rest for us. This supreme state of total surrender is diffiult to describe, but not beyond the bounds

of human experience. It has been attained by many dedicated souls, and may be attained by ourselves as well. This is the goal which we of the Satyagraha Ashram have set before ourselves; all our observances and activities are calculated to assist us in reaching it. We shall reach it some day all unawares if we have truth in us. It is unattainable if we consciously strive for it.

Blessings from
BAPU

[PS.]

There are 61 letters today.

Some women from the Ashram should go and see Khurshedbehn. If you have some news about Manibehn, let me have it.

From a microfilm of the Gujarati: M.M.U./I

290. LETTER TO KUSUM DESAI

YERAVDA MANDIR,
October 7, 1930

CHI. KUSUM (DESAI),

I was able to see Pyarelal last week. They had permitted very little time for the meeting. He had certainly become weaker, but is better now. He gets milk, etc. He is well looked after. I hope that I shall be able to see him several times again.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1806

291. LETTER TO SHARDA C. SHAH

YERAVDA MANDIR,
October 10, 1930

CHI. SHARDA (BABU),

I have your letter. One reason why you do not like to spin is that you are not fully aware of the fact that through spinning you can serve millions, or, maybe you are not as much interested in serving them. If that is the case you should correct your attitude. Another reason may be that you have still not mastered the art of spinning. Interest is bound to develop if you could spin fine yarn, the thread does not snap and the spinning-wheel hums along without a jarring sound. Have you ever seen

the Andhra women spinning at an exhibition? Who would not be interested in spinning if he could spin like them. The same applies in the case of the *Gita*. You will like it if you realize its worth.

Blessings from
BAPU

From the Gujarati original: C.W. 10023. Courtesy: Sharda G. Chokhawala

292. LETTER TO HARI-ICHCHHA DESAI

YERAVDA MANDIR,
October 10, 1930

CHI. HARI-ICHCHHA,

I have your letter. My congratulations to Chandan. You also should give your name for the competition. If you get the prize, you may use the money for helping somebody. Those who do not require any incentive such as a competition provides, should none the less join one for the sake of other people. My blessings to Chandan, Tara and Vasant.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 7466

293. LETTER TO KAPILRAI MEHTA

YERAVDA MANDIR,
October 10, 1930

CHI. KAPIL,

They got your letter at Vile Parle. Although one's home may be near, one should not go there for the sake of the comforts one may get there or for the love of one's relations. But there can be no objection to a worker going to his home to get proper nursing during illness, with the willing consent of his co-workers and in order to lessen the burden on them. It depends on one's attitude. You should take care of your health and improve it. How can you let it become delicate at this young age? Sun-bath, *pranayam*[1], *shavasan*[2] and eating less help considerably in asthma.

[1] Deep breathing
[2] Lying still on one's back

Kakasaheb is quite well. He sends his blessings.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3975

294. LETTER TO NARAYAN MORESHWAR KHARE

October 11, 1930

CHI. PANDITJI,

I have your letter. I hope your fever has completely left you. I approve of your idea of reading the *Ramayana* among the village people and cultivating contacts with them by that means. But do not let the opportunity for contacts with them be your motive for reading the *Ramayana*. If you read the *Ramayana* among them, it should be only in order that they may learn wisdom. If you incidentally get an opportunity of coming into contact with the villagers, that should of course be welcome. That is, you should start reading the *Ramayana* with the intention of keeping up the practice. Or you may read it occasionally as a means of cultivating contact with the people, as you do many other things for the same purpose; that would, then, be a different thing. Understand the distinction between the two points of view. I don't think I shall be able to write the reminiscences of Gokhale. My preoccupation with spinning will let me do nothing else.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 240. Courtesy: Lakshmibai Khare

295. LETTER TO PRABHAVATI

YERAVDA MANDIR,
October 11, 1930

CHI. PRABHAVATI,

I have your letter. The postcard addressed to you at Patna does not seem to have reached you, for I had asked you in it to send me a wire but I did not get any. I now learn from the letter that your mother-in-law has passed away and that both Jayaprakash and you have been a good deal shaken. Why should we ever grieve over death, which no one can escape? More-

over, the lady was quite ill. She has been released from her suffering. Hence, those whom she has left behind suffer because of their selfishness. Your duty now is to see that you get strong quickly. I don't think your disease has yet left you. For some time, you may also write directly to me. This in addition to the letters which you should continue to send through the Ashram. May God grant patience in suffering to you all. I keep good health. The weight is 104. I think that is quite good.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3372

296. LETTER TO MOTIBEHN CHOKSI

YERAVDA MANDIR,
October 11, 1930

CHI. MOTIBEHN,

At last you have written to me, after having kept me without a letter for a long time. Treat all children who are put under your care as your own. If you learn by heart some chapters of the *Gita*, you will find that you feel more peaceful in mind. If not more, learn only one verse at a time. Try to memorize a verse after you have understood its meaning and learn to pronounce each word in it correctly. Vithal, Mahavir and some ohers can do it.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3746

297. LETTER TO MAHAVIR GIRI

YERAVDA MANDIR,
October 11, 1930

CHI. MAHAVIR,

I got your letter. Who else is there with you in Siddhapur? Wherever you go, write to me regularly and give me all news, whether important or unimportant.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6219

298. LETTER TO VITHALDAS JERAJANI

YERAVDA MANDIR,
October 11, 1930

BHAI VITHALDAS,

I have received your letter, along with the figures sent by you. I know that stocks of khadi are again accumulating. Do not lose heart. According to me, the flood has not reached full tide yet. If we have faith, it is bound to do so.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9774

299. LETTER TO RAMABEHN JOSHI

YERAVDA MANDIR,
October 12, 1930

CHI. RAMABEHN,

I have your letter. I received it after a long interval. But it is a perfect one. I believe that the strength which women possess is given them by God. Hence they are bound to succeed in whatever they undertake. It is very good indeed that Hamidabehn is with you. Though a girl, she strikes me as a mature and saintly woman. Ba, it seems, is doing some good running about. I see that all the women will have to shoulder a still heavier responsibility than they are doing. But let us bear constantly in mind those three verses from Chapters IX and X[1] which we have recently learnt to recite, and remain unconcerned.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5325

[1] Of *Bhagavad Gita*

300. LETTER TO BHAGWANJI PANDYA

YERAVDA MANDIR,
October 12, 1930

CHI. BHAGWANJI,

The Ashram is for the men of ordinary category. It cannot be said that the Ashram is curt towards Girirajji if he has reached the height you regard him to have reached, but that his great soul can no more be accommodated there. The decision taken by Narandas is spiritual. The spiritual point of view is to act as guided by whatever ideals we have accepted for the Ashram. Personally I think Giriraj has fallen into delusion. I would not engage myself or involve another in the regimen undertaken by us if it is not going to help us realize the *atman*. It is possible that God might live in the house of a scavenger and He may not be found in that of a Vedantin. Our action should accord with our lofty sentiments. Giriraj is a noble person, he is humble too; he will therefore come round after his ramblings. The credit will go to the Ashram even if we were to learn from him in case he proves our way to be wrong. Please remain calm.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 326. Courtesy: Bhagwanji Purushottam Pandya

301. LETTER TO KASHINATH TRIVEDI

YERAVDA MANDIR,
October 12, 1930

CHI. KASHINATH,

I have your letter. There is not the slightest reason to be grieved by the death of friends. None ever dies before his time. The notion of untimely death is a delusion. Even the death of a day-old baby is not an untimely one. It only means that the actions to be performed through that body had been performed. We feel pained by death only because of our ignorance and selfishness. We feel agitated over the death of friends or others

because of our ignorance of the soul's attributes and because we do not wish ourselves to die. Yes, we owe a duty to the widows. If they come and can observe the rules, in my view at any rate there should be no objection to admitting them. However, as the responsibility lies on Narandas and Gangabehn, you should discuss the matter with them. Show this letter to them.

Though Kalavati is indeed in a hard plight, she will be fully tried and the strength of her mind tested. I am writing to her. I have received the Hindi translation of Kumarappa's speech. Mahavir Prasad's zeal is beyond praise. He has already started working for the third edition of the *Gita.*

You ought to get over your depression now. If any depressing thoughts or impure desires arise in your mind, note them every time and drive them out. Do not let your mind dwell on them; do not even debate within your mind how they occurred, but keep the mind engaged in good thoughts. The golden means of doing which is that the mind, too, should be kept fully occupied in some external activity, so that it may have no time at all to wander.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 5254

302. LETTER TO MAHALAKSHMI MADHAVJI THAKKAR

YERAVDA MANDIR,
October 12, 1930

CHI. MAHALAKSHMI,

I have your letter. We can easily get rid of any habit when we begin to dislike it. And a woman with your strong resolve should experience no difficulty at all in doing so. You are doing well in clinging to the diet which you have adopted. As we observe others becoming more indifferent towards or losing faith in the programme of picketing liquor-booths, etc., we should become more vigilant ourselves and let our faith shine more brightly. That is bound to produce an effect.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6800

303. LETTER TO ROHINI KANAIYALAL DESAI

YERAVDA MANDIR,
October 12, 1930

CHI. ROHINI,

I have your beautiful letter. If Hamida learns Gujarati well, surely the credit will go to you. It is because picketing of liquor-booths is a difficult job that it has been entrusted to women. It requires the utmost purity of character and the deepest faith. Women possess both in greater measure than men.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2653

304. LETTER TO VASUMATI PANDIT

YERAVDA MANDIR,
October 12, 1930

CHI. VASUMATI,

You need not spare me the trouble of reading a letter. A father is always eager to get a letter from his son or daughter. For about ten or fifteen days, I lived only on vegetables, milk and curds; that is, I had stopped eating even raisins and dates. I have started taking these again from today. After some time, I will go back to vegetables. In that way I shall discover what suits me best. If I can do with vegetables, that will save money too. But I will not persist [too long in the experiment]. The present weight of 104 lb. is quite good. How is your health?

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9290

305. *LETTER TO GANGABEHN VAIDYA*

YERAVDA MANDIR,
October 12, 1930

CHI. GANGABEHN,

I have your letter. You should certainly write to me and let me know your thoughts on Manibehn's departure, as also all that you think about other matters. Your last letter was all right. Let the world see us as we are. We should especially show ourselves as we are to those whom we love. No one can immediately put into practice his or her ideals. But everyone can strive to do so. This you do everyday. Hence the end is bound to be good.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–6: G.S. Gangabehnne, p. 44; also C.W. 8761. Courtesy: Gangabehn Vaidya

306. *LETTER TO PREMABEHN KANTAK*

YERAVDA MANDIR,
October 12, 1930

CHI. PREMA,

Both the interpretations are good. The one suggested by Nathji, however, is likely to be more authoritative.

It is our good fortune that you have recovered your peace of mind.

Enter Sarojinidevi's heart. She needs the warmth of human sympathy. Try to find some free time for such tasks. You will have to undertake much more responsible tasks in future.

Are you now free from worry about your health? Do you feel all right? What do you eat?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10238; also C.W. 6686. Courtesy: Premabehn Kantak

307. LETTER TO DURGA GIRI

YERAVDA MANDIR,
October 12, 1930

CHI. DURGA,

Got your letter. I am never late in replying. In fact, you don't write and therefore feel that my letter reaches you late. If the postscript to your letter is in Satyadevi's hand, her handwriting is as good as yours. Therefore she should surpass you in a short while.[1]

Blessings from
BAPU

[From Hindi]

Bapuki Virat Vatsalata, p. 31

308. LETTER TO MIRABEHN

[*October 13, 1930*][2]

CHI. MIRA,

I hope you have got the straying letters. I am sure they have not been intercepted, but have been delayed in transit from place to place.

It is evident, my 'scolding' as you call it, was well deserved, for you have returned in a dilapidated condition. On the top of that, you had a bad accident. Now you would be as good as your word and take full rest. I was much relieved to understand that you had been visiting the Sardar. That showed that you were well enough to travel.

I am still at the Gandiv wheel, and my rapture continues, if anything it has increased. I am spinning scientifically now, i.e., with a yard measure underneath the track of the yarn as it is drawn. I can draw 8 threads in one minute and I pull at least two feet to each draw. This means 240 rounds or 300 yards per

[1] The original was in Gujarati.

[2] The 100th hymn, referred to in the postscript, was translated on this date; *vide* "*Ashram Bhajanavali*", 15-12-1930. The letter however bears the date "12-10-1930" in Mirabehn's handwriting.

hour. But of course, I do nothing of the sort in an hour but that is not because of any defect in the Gandiv. The less output is due to breakages and consequent waste of time. But since adopting the method of concentration, breakages have very considerably reduced. I therefore often reach 200 yards per hour which for me is very good. You will publish nothing just yet of my views about the Gandiv. I want the report of those who may try at the Ashram. Most of all I want your report, if you have the leisure and the inclination to give it a trial. I know that you all have not the time that I have for these experiments. You will therefore do whatever is possible and if you think it necessary. I, having nothing else to do, may easily exaggerate the merits of a thing which I may have disregarded before as I did and which now gives comparative satisfaction.

For the past two days I have gone back to raisins and dates just to see if the cold I have had anything to do with the vegetables. Whether it is a coincidence or what, it is as good as gone today. In any event health is quite good. Weight 104.

Love.

BAPU

[PS.]

Today I have finished the 100th hymn. Only two remain to be translated of the Hindustani hymns. This means I am nearly half through with this work.

From the original: C.W. 5415. Courtesy: Mirabehn; also G.N. 9649

309. LETTER TO RAMDAS GANDHI

YERAVDA MANDIR,
October 13, 1930

CHI. RAMDAS,

As long as you are free, I must get a letter from you every week. How is your health? Do you digest food properly? Do you still take medicine? What work have you taken up? How is Nimu? And Sumitra? What happened about the khadi implements centre? The real test will be now. But there is nothing which we did not expect.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6860

310. LETTER TO NARANDAS GANDHI

October 9/14, 1930

CHI. NARANDAS,

Your packet was given to me late last evening. I will certainly inquire why you got the post late. But that will often happen and you should not, therefore, worry if you do not get the post on the day expected. You should, however, be regular in posting the letters at your end.

Both of us were weighed today. We are weighed every Thursday. Kakasaheb's weight is between 115 and 116, which means that there is some improvement. My weight came to 104. I have discontinued taking enema since four days ago. I eat *tandalja* and that has had a beneficial effect. I have not given up *ratalu* altogether. I intend to take it twice or thrice in a week. On the other days I will eat *patakalu* or some other vegetable. I still continue tomatoes. So far, I have not felt the need for fruits. If the weight remains steady, I intend to continue as I am doing. My promise that I will take care of my health in whatever experiments I make should reassure all of you.

I do not feel that your letters are too long. I should certainly like to see that the burden on you does not increase. Your work is to see the letters which I write, to distribute them to the addressees and to write to me. I think your having to send letters written by others is an extra duty. It is so because really speaking it is not right for me to express opinions from here. It is a mere accident that we are able to send and receive letters.

I got Radha's long reply. She writes in it about . . .[1] having stolen something and other such matters. She says that Keshu was upset when he knew about the thing. What are the facts? Read the letter I shall write to . . .[2].

I have nothing to say about your decision regarding Giriraj. I think it is perfectly correct. You alone know all the facts. I hope to know by and by what has been done about the children. What can one say about Amidas? His courage inspires nothing but respect. I feel unhappy in so far as I was responsible for

[1] & [2] The names have been omitted.

his vow of not taking milk. Now that his father is there, I don't worry any more about him. We should do all we can to look after him. It is God who will protect him.

I suppose Bhagwanji will accept responsibility for Manibehn's expenses. I saw Pyarelal. No harm has been done to his health. It is weak, though. I believe I shall now be able to see him frequently. He gets bread and milk at present.

I didn't see any letter from Chitalia. I don't remember at the moment the sum which he requires as help. I think I did ask someone to note it. His letter is likely to be in one of the files. Shivabhai and Chhaganlal will probably know about it. Perhaps Raojibhai, too, may know. Chitalia himself will be able to tell you. Has he asked for Rs. 1,500 for the building? Ascertain the position and do what you think best. If necessary, you may write to me again about the matter. Read the letter I have written to him.

October 13, 1930

I read the new ordinance. You, too, will have to think about the matter. I myself wish to say nothing from here. Discuss the matter with the person who is the leader there and go on doing what you think right. I am not surprised by the ordinance. I did expect some such measure.

Tuesday morning, October 14, 1930

In this series, I have dealt cursorily with the importance of vows, but it is perhaps necessary to consider at some length their bearing on a godly life. Now that I have discussed all our vows except that of swadeshi, let us consider the necessity of vows. There is a powerful school of thinkers who concede the propriety of observing certain rules but do not acknowledge the necessity of vows. They go even so far as to suggest that vows are a sign of weakness and may even be harmful. Again they say that, if a rule is subsequently discovered to be inconvenient or sinful, to adhere to it after such discovery would be positively wrong. They say: "It is a good thing to abstain from liquor, but what harm is there in taking it occasionally, say on medical grounds? A pledge of total abstinence would be a needless handicap; and as with liquor, so with other things. Why may we not even speak an untruth for a good end?" This argument does not convince me. A vow means unflinching determination, and helps us against temptations. Determination is worth nothing if it bends before discomfort. The universal experience of humanity supports the view

that progress is impossible without inflexible determination. There cannot be a vow to commit a sin. Such a vow represents a wicked nature. In the case of a vow first thought to be meritorious but later found to be sinful, there arises a clear necessity to give it up. But no one takes, or ought to take, vows about dubious matters. Vows can be taken only on points of universally recognized principles, which, however, we do not habitually act upon. The possibility of sin in such a case is more or less imaginary. A devotee of Truth cannot stop to consider if someone will not be injured by his telling the truth, for he believes that truth can never do harm. So also about total abstinence. The abstainer will either make an exception as regards medicine, or will be prepared to risk his life in fulfilment of his full vow. What does it matter if we happen to lose our lives through a pledge of total abstinence? There can be no guarantee that our lives will be prolonged by liquor, and even if life is thus prolonged for a moment, it may be ended the very next through some other agency. On the other hand, the example of a man who gives up his life rather than his pledge is likely to wean drunkards from liquor and thus become a great power for good in the world. Only they can hope some time to see God who have nobly determined to bear witness to the faith that is in them even at the cost of life itself.

Taking vows is not a sign of weakness but of strength. To do at any cost what one ought to do constitutes a vow. It becomes a bulwark of strength. It makes no difference whether such a resolve is called a vow or known by some other name. A man, who says that he will do something "as far as possible" betrays either his pride or his weakness, though he himself may attribute it to his humility. There is, in fact, not a trace of humility in such an attitude of mind. I have noticed in my own case, as well as in that of others, that the limitation "as far as possible" provides a fatal loophole. To do something "as far as possible" is to succumb to the very first temptation. There is no sense in saying that we will observe truth "as far as possible". Even as no business man will look at a note in which a man promises to pay a certain amount on a certain date "as far as possible", so will God refuse to accept a promissory note drawn by a man who will observe truth "as far as possible".

God is the very image of the vow. God would cease to be God if He swerved from His own laws even by a hair's breadth. The sun is a great keeper of observances; hence the possibility of measuring time and publishing almanacs. He has created in us the faith that he always rises and will for ever continue to rise,

and thereby given us a sense of security. All business depends upon men fulfilling their promises. There could be no commerce if merchants did not regard themselves as bound by their word to one another. We thus see that keeping a vow is a universal practice. Are such promises less necessary in character building or self-realization? We should, therefore, never doubt the necessity of vows for the purpose of self-purification and self-realization.

Blessings from
BAPU

[PS.]

About the Gandiv spinning-wheel and about my diet you will get some news in my letter to Mirabehn.

There are 63 letters today.

From a microfilm of the Gujarati: M.M.U./I

311. LETTER TO FENNER BROCKWAY

YERAVDA CENTRAL PRISON,
October 15, 1930

DEAR FRIEND,

I see your name among the senders of the telegram of birthday greetings from London. I send my thanks to you and the other friends through you, as I do not know the Secretary's address.

I hope there is no after effect left of the wretched accident[1] you had near Madras.

Yours sincerely,
M. K. GANDHI

Bombay Secret Abstracts, 750 (34), Pt. I, p. 279

[1] Fenner Brockway had met with a car accident in late 1927. *Vide* Vol. XXXVI, pp. 20-1.

312. *LETTER TO G. D. BIRLA*

YERAVDA MANDIR,
October 15, 1930

BHAI GHANSHYAMDASJI,

I have your letter. Mirabehn too had made some reference.

No one is perfect in this world. Our duty is to rid ourselves of the imperfections and that is what human effort is for. Despair has no place as long as we put in our own efforts. In spiritual matters we need infinitely greater courage than what we need in worldly matters. One should never give up self-confidence. Faith can make everything possible.

I too hold that Pujya Malaviyaji will not fall ill. In fact, I believe that he will have true rest and peace in the jail.[1] He very much needed both for many years. God has thus granted him both.

Give an account of your health in the next letter.

I hope you will have no apprehension if khadi accumulates. Are you making an experiment in regard to the dairy?

Yours,
MOHANDAS

From Hindi: C.W. 6187. Courtesy: G. D. Birla

[1] Madan Mohan Malaviya was arrested a second time on August 27 while attending the meeting of the Congress Working Committee. He was sentenced to six months' simple imprisonment.

313. *LETTER TO LILAVATI*

October 16, 1930

CHI. LILAVATI,

I have your letter. I was glad to know that you have remained calm. What was the cause of your fasting for three days? Don't forget that you are only a child. A child should not take upon itself the burden of the whole world. Really speaking, all of us are children. There is only one grown up being, God. He shoulders the burden of all. Why, then, need we worry? All that we should do is to serve Him as His slaves.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9317

314. *LETTER TO BHAGWANJI PANDYA*

October 16, 1930

CHI. BHAGWANJI,

I have your letter. Your intentions are no doubt pure but one should never be content with one's purity of motive[alone]. The necessity of knowledge has been accepted for the reason that one may not commit an error in spite of a pure motive. This also you should know for certain that as you achieve purity the Ashram too becomes pure to that extent. The purity of the Ashram is not different from that of any Ashramite. As far as the Ashram goes, there is no one who can surpass Narandas in the matter of rendering help in spiritual difficulties. Totaramji can also help.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 327. Courtesy: Bhagwanji Purushottam Pandya

315. LETTER TO NARANDAS GANDHI

Thursday evening [October 16, 1930][1]

CHI. NARANDAS,

I got the letters sent by you. I write this letter specially regarding Amidas. It will, therefore, be immediately cleared. Will Amidas agree to take raw eggs? There are two kinds of eggs, one to which exception may be taken and the other unexceptionable. The former are those which ultimately produce chicken, and the unexceptionable are those which produce no life. Hens lay such eggs without their having been inseminated by cocks. This is a well known fact. Parnerkar will probably know about it. Such eggs are available in the market. Mostly Europeans look after the production of such eggs. There is a farm for this purpose near Miraj. You will find some correspondence on this subject in my file. You need not, however, search for it. Many Parsis in Ahmedabad will be able to give you information about where such eggs are available. Personally I believe that eggs of this kind are less objectionable than milk. In eating them, we do not deprive any creature of its food, as we do by taking milk.

If Amidas agrees, obtain such eggs immediately. They are to be used in this manner. Break an unfertilized egg, mix its contents with eight ounces of water and keep the mixture in a bottle. Give him an ounce of this mixture every hour. He will soon gain strength. The mixture will completely serve the purpose of milk. I can say that Manu's life was saved by this mixture. Such eggs are a hundred times better than cod-liver oil. Tell Amidas that if there is any sin in acting upon this advice, I take it upon myself. I have not publicly advocated the use of such eggs because, when self-indulgence is on the increase and all kinds of medicines are being consumed without hesitation, I did not think it proper to add one more to the list. Amidas's case is quite different. I hope Parnerkar has recovered.

Blessings from
BAPU

[1] As in the printed source

[PS.]

Please reply to this soon.

From a microfilm of the Gujarati: M.M.U./I; also *Bapuna Patro–9: Narandas Gandhine*, Pt. I, pp. 144-5.

316. LETTER TO SUSHILA GANDHI

[Before *October 17, 1930*][1]

CHI. SUSHILA,

This time your letter gave detailed information. If Sita is given enough fruit to eat, she need have no vegetables at all. For the present, I think fresh milk, fruit and curds, which should not be sour, will be all right for her. If her teeth are strong enough, she may be allowed to chew a few hard biscuits or pieces of *khakhara* during the day. She should learn to chew properly what she eats. Madhavjibhai's two children are being brought up on this diet, and they have radiant health. Have you consulted a doctor for your ears? I think Manilal informed me that you intended to consult somebody. If you once get them examined by a doctor whom you know and understand the nature of the trouble, you will stop worrying. Go on writing to me regularly. I have forgotten the name of that friend of mine—the lady who had become very friendly with me at the time of your wedding.

Give my blessings to all.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4781

317. LETTER TO PATRICK QUINN

October 17, 1930

DEAR MR. QUINN,

The accompanying is a letter about a friend who is on his death-bed at the Ashram. If necessary will you please refer to Major Martin and post the letter immediately. It may then reach even tomorrow morning and who knows may be instrumental in saving a life!

[1] From the reference to the forgotten friend, it appears this was written before the letter to the addressee dated October 17, 1930.

Have you sent the *Social Reformer* to Sardar Vallabhbhai? Here is a letter for him to see regarding a common sick friend. And have you referred his daughter's letter to him?

If you ordered the dates yesterday, they have not yet been delivered to me.

Yours sincerely,
M. K. GANDHI

N.B.

The Ashram people have been complaining for the past two weeks that they get the post two or three days late.

Mahatma Gandhi: Source Material for a History of the Freedom Movement in India, Vol. III, Pt. III, p. 288

318. LETTER TO SHARDA C. SHAH

YERAVDA MANDIR,
October 17, 1930

CHI. SHARDA,

Your letter. But how did you fall ill? Was there any mistake about your diet? As far as your asthma is concerned you must treat it so ruthlessly that it does not visit you again. You will succeed if you are firm. Do you take sun-bath? Do you massage your chest? Do you keep your bowels clean? After the morning prayers you must do deep-breathing on an empty stomach. This would clear the lungs. We must take deep breaths so that the oxygen may clear our lungs. You must understand this point from Chimanlal.

Blessings from
BAPU

From the Gujarati original: C.W. 9892. Courtesy: Shardabehn G. Chokhawala

319. LETTER TO CHHAGANLAL JOSHI

YERAVDA MANDIR,
October 17, 1930

CHI. CHHAGANLAL (JOSHI),

I have your two letters. It is not likely now that you will get this. Don't take your worries with you to the jail. We have learnt from the *Gita* that God takes upon Himself our cares. Remember, moreover, that when our thoughts are waiting for an opportunity to show themselves in action, they become more powerful than action. Those, therefore, who are ever ready for work, their thoughts, too, bear fruit. You should not mind if you get rest and the others outside are tested.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5495

320. LETTER TO GOKIBEHN

YERAVDA MANDIR,
October 17, 1930

DEAR SISTER,

I was very glad to have your letter. Death is a highway which all of us must tread, whether we wish or no. And though countless travellers tread it, it ever seems deserted. Hence this is also the path of supreme peace. He who is afraid to take it, feels agitated; he who remains fearless enjoys the bliss of peace.

Jai Shrikrishna from
MOHANDAS

SMT. GOKIBEHN

From a photostat of the Gujarati: S.N. 9811

321. LETTER TO VASUMATI PANDIT

YERAVDA MANDIR,
October 17, 1930

CHI. VASUMATI,

I have your letter. I have never believed anything against Dahibehn. I have seen no sign of impurity in her conduct or in her eyes. I think she has done well in refusing to leave the place. I had a letter from Raojibhai.

The time seems to have come now for the women to shoulder a heavy responsibility. God will help them to do so.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9291

322. LETTER TO KUSUM DESAI

YERAVDA MANDIR,
October 17, 1930

CHI. KUSUM (DESAI),

I have your letter. I shall expect letters from you from time to time. For the present, you should write regularly. Do not get disheartened. I saw Pyarelal again. I shall see him once more. He has no complaint now. I read in the papers about the Government having taken possession of the Sevashram hospitals too.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1807

323. *LETTER TO RATILAL SHETH*

YERAVDA MANDIR,
October 17, 1930

BHAI RATILAL,

I have your letter. You may send me the *valkal*[1]. In the past also someone had sent a garment like that from Africa. I think it was given away to some person at his request.

I hope all your difficulties in your business are over. *Vandemataram* to Narbheram and other friends.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 7165

324. *LETTER TO PUNJABHAI*

YERAVDA MANDIR,
October 17, 1930

CHI. PUNJABHAI,

I have your letter. I am sure you will not be left free for many days. When you are back in jail, try not to fall ill. If you have discovered the cause of your illness, remove it.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4017

[1] Garment made from tree bark

325. LETTER TO SUSHILA GANDHI

YERAVDA MANDIR,
October 17, 1930

CHI. SUSHILA,

I got your letter. I must apologize to Bharati. She can certainly ask what sort of a friend I must be if, after having been such a friend, I forget even her name! But won't she show regard for the infirmities of old age and forgive me? If she doesn't mind, ask her to write to me. Personally I believe that the only remedy for your ear complaint is better general health. Since you also believe so, you should take Kuhne-baths and sun-baths as I have advised you to do. You should also do sufficient exercise. You should go out for a walk in the early morning. What is the condition of Tara's head? I was pleased to see Nanabhai's handwriting. Tara should send my blessings to them both.

Blessings from
BAPU

[PS.]

Did Manilal lose 40 lb.? It could not be. Inquire again.

From a photostat of the Gujarati: G.N. 4773

326. LETTER TO DURGA GIRI

YERAVDA MANDIR,
October 17, 1930

CHI. DURGA,

I am not satisfied with your letter so far. Tell me your daily routine. When you start writing regularly, you may merit a different adjective. Your handwriting is good this time. I was glad to see Maitri's handwriting at the end of your letter. I shall await her full letter.[1]

Blessings from
BAPU

[From Hindi]

Bapuki Virat Vatsalata, p. 32

[1] The original was in Gujarati.

327. LETTER TO KALAVATI TRIVEDI

YERAVDA MANDIR,
October 17, 1930

CHI. KALAVATI,

I have your letter after a long time. We should form the habit of being indifferent to what pleases or does not. Wherever we may have to stay by way of duty should be agreeable to us. What is like or dislike to one desirous of serving! Do not fear people's talk. Stick to your decision. That woman alone who does not waver from her resolve even at the gallows truly observes dharma.

Write to me.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 5256

328. LETTER TO RADHABEHN GANDHI

YERAVDA MANDIR,
October 18, 1930

CHI. RADHIKA,

I have your letter. In your previous letter I saw no impropriety. You had only poured out in it the thoughts which agitated your mind and you had a right to do so.

Humility cannot be learnt through formal training, but it grows of itself as one cultivates the spirit of non-violence. Outward humility of behaviour, which we find in royal families, can be learnt in a formal manner. It is, however, not true humility, but is only a part of cultured manners. In the humility which I advise, one has to forget the sense of 'I' and become a mere cipher. Can that be learnt through any lessons? But one who has realized the body's transitoriness and has in some measure become aware of the self soon becomes humble. What fine humility would it be on your part if, even though I should speak in anger to you, you merely listened with lowered eyes like those of a poor cow and did not even feel angry with me? Such humility comes only when you have learnt true self-respect. If you have not understood my

meaning, ask me again and again. I shall not get tired of explaining it. Have you completely recovered now?

Blessings from
BAPU

From a copy of the Gujarati: C.W. 8687. Courtesy: Radhabehn Chaudhri

329. LETTER TO PREMABEHN KANTAK

YERAVDA MANDIR,
October 18, 1930

CHI. PREMA,

I have your letter. Describe to me your experience in Bombay. You are not well advised in refusing to get your throat examined by a doctor. A disease must be nipped in the bud. A stitch in time saves nine. This saying is completely true.

I interpret image-worship in two senses. In one form of image-worship, the person who contemplates the image becomes absorbed in the contemplation of the qualities for which it stands. This is image-worship in its wholesome form. In the other form of it, the person who contemplates the image does not think about the qualities but looks upon the image itself as the primary thing. This is idolatry and is an evil.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10239; also C.W. 6687. Courtesy: Premabehn Kantak

330. LETTER TO PRABHAVATI

YERAVDA MANDIR,
October 18, 1930

CHI. PRABHAVATI,

I got your wire, but very late. Did you get my letter afterwards? Both of you must have recovered your peace of mind now. I see from your wire that now your health at any rate is all right. The weakness must disappear. Do you go out for a walk daily? What does Jayaprakash intend to do?

My health is good. I have again started eating dates and raisins.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3373

331. LETTER TO MAHALAKSHMI MADHAVJI THAKKAR

YERAVDA MANDIR,
October 18, 1930

CHI. MAHALAKSHMI,

I got your letter. From others' letters I see that you had fever. How is that? I hope no one there will fall ill. The time for real work seems to be approaching now. Even when working the hardest, we should never feel worried within. It is God who does everything and we are only instruments in His hands. If this truth sinks into our heart, we shall never feel worried.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6801

332. LETTER TO HEMPRABHA DAS GUPTA

YERAVDA MANDIR,
October 18, 1930

DEAR SISTER,

God is testing you in every way and so far you have emerged successful. Why should we grieve when Tarini died discharging his duty? Because Tarini was performing much service we may grieve out of selfishness, but from an unselfish point of view Tarini's death was preferable. Such a frail body caused his soul much pain. We may believe for certain that a dutiful soul like his is bound to be reincarnated and serve even more.

I have received Satis Babu's translation[1]. I am tempted to brush up my Bengali in order to understand it well but the thought of charkha deters me. See the annotation on the tenth[2] shloka for "Better is knowledge than practice"[3]. The meaning will then be

[1] Presumably of *Anasaktiyoga*; *vide* "Letter to Hemprabha Das Gupta", 14-12-1930.

[2] Of *Bhagavad Gita*, Chapter XII, which reads: "If thou art also unequal to this method of constant practice, concentrate on service for Me; even thus serving Me thou shalt attain perfection."

[3] *Bhagavad Gita*, XII, 12

clear. But if you have doubts still, write to me. How are Charu and Arun? Give my love to all brothers and sisters.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1672

333. LETTER TO MIRABEHN

YERAVDA MANDIR,
October 19, 1930

CHI. MIRA,

I have your letter from Bombay.

I was glad to learn that you were feeling better. You must not let the mind get into the state described by you. If you work with detachment, you will refuse to be rushed and you will refuse to let anything get on your nerves. Having put one's whole heart into a thing entrusted or undertaken, one can leave the result to God. *Then* there can be no rush and no worry. You know the story of King Janak. He was Duty personified. His capital was in flames. He knew it. But some busybody reported it to him. His answer was, "What care I whether my capital is reduced to ashes or remains intact!" He had done all he could to save it. His going to the scene of operations and fussing would have distracted the attention of the fire-brigade and others and made matters worse. He was but an agent of providence. As such he had done his part and was therefore 'quits' and at ease. So may, must, we be, if we have done our best, whether our work flourishes or perishes.

The Gandiv still gives me joy and satisfaction. Nothing has yet broken down. Whereas I took five hours before, I now finish well within 3 hours. The afternoon is now free for other work except for the *takli*. So on your travels you may take the Gandiv if it gives you as much satisfaction as it gives to me. The cost of the pattern that I have is one rupee including the spindle and a box scooped in the platform and an incredibly simple device for keeping the spindle on one side of the platform. For price and simplicity this wheel has no match. I have discarded the bamboo holders and the wretched glass cylinders. I think I told you this. And it works without any foreign sound at all.

Love.

BAPU

From the original: C.W. 5416. Courtesy: Mirabehn

334. LETTER TO RAMABEHN JOSHI

YERAVDA MANDIR,
October 19, 1930

CHI. RAMABEHN,

I hope you have not been overcome with fear. Chhaganlal will have some peace now and the people will be tested. For the women, too, the time of testing is approaching. My faith is becoming stronger. We should become all the more resolute and vigilant, and be ever filled with joy in our hearts.

You should write to me more regularly now. God will assuredly bless us.

Blessings from
BAPU

[PS.]

Whenever there is further news about Dhiru and Vimu, let me have it. Where is Kevalram? And Nirmala? Ask them to write to me.

From a photostat of the Gujarati: G.N. 5326

335. LETTER TO RAIHANA TYABJI

YERAVDA MANDIR,
October 19, 1930

CHI. RAIHANA,

You seem to be a very clever girl. After writing two or three letters in Gujarati, the poor girl now writes to me in Urdu! But how is it love which asks for a return? All the same, I will do my duty and make the return. I found no difficulty in reading the letter since you have written it in such a clear and legible hand and the words you have chosen are so simple. Now onwards you may write half your letter in Urdu. It will help me since it will brush up my Urdu, and I may even write to you in Urdu provided all of you do not laugh at me among yourselves. If I do that, will you not then consider it a full return?

And you are as jealous as you are cunning, and jealous of no other than Father. But no matter; now that he is becoming younger

day after day, he will ask you to give him an account of your work. I could not decipher one or two words in your letter. I have kept the letter with me, and I will read it again and decipher those words; at any rate I will try to do so. The letter paper is full now, and there is no space to apply a third adjective to you. About that some other time.

Khuda Hafiz.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9622

336. LETTER TO KASUMBA GANDHI

YERAVDA MANDIR,
October 19, 1930

CHI. KASUMBA,

I see that there is still no harmony between Jaisukhlal and you. Having come to know you better, I don't feel inclined to lay the blame on you. It is only that you two have different natures and, therefore, cannot live in harmony with each other. In these circumstances, it is best that you should now live apart from each other. God has blessed you with a large family. You ought not to feel unhappy that you have no son. We make no difference between a son and a daughter. A daughter is the same to us as a son. Moreover, all the girls are wise. You should, therefore, live perfectly contented. Jaisukhlal will meet your expenses. Be devoted to each other, though living apart. Don't feel unhappy in any way. Neither of you is following an improper path. When you can forget yourself and feel one with Jaisukhlal, you may certainly go back and live with him. If you encourage the girls to go and live in the Ashram, they will be happier in life.

Blessings from
BAPU

[PS.]

Write to me a full letter.

From a microfilm of the Gujarati: M.M.U./III

337. LETTER TO BANARASIDAS CHATURVEDI

YERAVDA MANDIR,
October 19, 1930

BHAI BANARASIDAS,

Bhai Kashinath has given me the news of your wife's death. A great calamity has befallen you. We have given up the fear of death, but we grieve out of selfishness. I understand you have children of tender age. But why grieve over that too? Such things do happen in the world. All such events are moments of trial to us. Only such an occasion can prove if all our assiduously acquired knowledge is truly assimilated. May God grant you peace.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 2525

338. LETTER TO BEHRAMJI KHAMBHATTA

YERAVDA MANDIR,
October 20, 1930

BHAISHRI KHAMBHATTA,

I felt happy on reading your letter. I keep good health. How is your health? I have no doubt at all that you two will always use your gifts in the service of noble causes. Do you intend to stay in Poona for the present?

To you both,

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6596

339. LETTER TO TEHMINA P. JOSHI[1]

YERAVDA MANDIR,
October 20, 1930

DEAR SISTER,

I was very glad to read your letter. I very well remember all that we talked about. I am pleased to see your name in the papers occasionally.[2] I would have been surprised [only] if you did not work as much as you do. I had observed your capacity in our very first meeting.

Please write to me regularly.

How is Bhai Godrej's health? How is his farm work getting along? Please convey my *Vandemataram* to him.

Blessings from
MOHANDAS

From a photostat of the Gujarati: S.N. 114

340. TELEGRAM TO MOTILAL NEHRU

YERAVDA CENTRAL PRISON, POONA,
[On or before *October 21, 1930*][3]

PANDITJI NEHRU
MUSSOORIE

PRESS REPORTS HEALTH DISTURBING. PLEASE WIRE FULLY. SUGGEST ISSUING DAILY BULLETIN. LOVE.

GANDHI

Bombay Secret Abstracts, (34) 750, Pt. I, p. 269

[1] Younger sister of Ardeshir Godrej who had donated Rs. 100,000 for the cause of temperance and untouchability, and had in consequence lost his Government contracts.

[2] As a speaker at meetings on temperance and untouchability

[3] This was forwarded by Major R. V. Martin to G. F. S. Collins, Secretary to the Government of Bombay, with the following note on October 21, 1930:

"Gandhi wishes to send the attached telegram to Motilal Nehru. Will you please let me know if there is any objection to its dispatch?"

341. LETTER TO NARANDAS GANDHI

October 16/21, 1930

CHI. NARANDAS,

I have your letter. The occasional delay in your getting my letters can't be helped. "Make the best of today, for who knows what tomorrow will bring?" This is true of our present circumstances too. If the men in charge of the factory at Bardoli have not been arrested, what about the goods in factory? I read in newspapers that they, too, were confiscated.

It was a matter of surprise that the Ashram had remained free from malaria. At last it could remain so no longer. I think it can be kept free from it. In the malarial season, one should take care and see that one's stomach is light. Starchy and other indigestible foods, like pulses, should be avoided. If those who have escaped malaria so far take care, they will be able to preserve their health. The water in the well should be disinfected with potassium permanganate or chlorine. I think these can also be added in the water fetched from the river. If a few drops of the solution are poured into the river water where it is stored, it will acquire a light rose colour. After a while, the colour will settle at the bottom. You should consult a doctor for more information about this. I will write a separate letter about Amidas,[1] which is likely to be posted only tomorrow. Inform me on what day you get it.

Inform Jamnalalji that I do not request the authorities to bring anyone here. I did not do that even for Kakasaheb. Jamnalalji or anybody else who wishes to come may do so by trying on their own or through Government's kindness. I have been able to arrange that Pyarelal should see me from time to time. There is an element of selfishness in requesting to be provided with a companion and, therefore, I do not make such a request. What I should like is to be kept with all the others. But how can I expect such good fortune? Somebody who came to visit Kaka told him that Mathuradas, too, had made a similar request. I have already written to you about Giriraj. I don't feel that your decision is wrong.

[1] *Vide* p. 224.

Write to Rajaji and tell him that generally I do not write to eminent leaders and, therefore, I will not write to him either. But I remember him every day.

Ask him to give me news about Lakshmi and Subbiah's wife. What state of health has he brought with him?

October 19, 1930

I see Prabhavati's name in your list of letters, but I don't find her letter. I don't think they have kept it back here. Either it must have been left out there or her name came to be included this time just because she writes every week. Anyway I had a wire from her giving me news about her health. She seems to be all right.

In Wardha they have been spinning on the *takli* very regularly. You must have read a description of their work in Balkrishna's letter. Bhau's speed is 132 rounds for half an hour. This is wonderful. You should find out how such speed can be acquired and publish a detailed description. My satisfaction in regard to the Gandiv spinning-wheel remains what it was; if anything, it has increased. Read my letters to Mirabehn and Ishwarlal Vimawala on the subject. The latter has written to me saying that he will send one more wheel to me too. Pay him for it and for the wheels which may be received in the Ashram. Send me your conclusions after you have tested the model. Also send me the figures of the count, strength and evenness of Kakasaheb's yarn received there.

Read what I have written in my letter to Maganbhai about the spindle-bearer in use in Bardoli. My own experience is that it is superior to the type fitted to the spinning-wheel in use in the Ashram and in all other models. If this is true, we should fit our spinning-wheels with the same type of spindle-bearer as they use in Bardoli. If my judgment is wrong, I should be corrected. If anyone prefers the type being used in the Ashram and if he has had experience of that being used in Bardoli, he may write to me about this matter. It is my belief that even from the point of view of speed the Bardoli spindle-bearer would ultimately be found superior to the others. If I get the necessary facility, I will try to fit even the Gandiv spinning-wheel with that type.

I wrote to you last Friday about Amidas. You must have received the letter. I may even get your reply before this letter is posted. Send me a wire if you have not received that letter. I will then discuss the matter again.

October 20, 1930

Read my letter about Kanta. It seems she wants to go out for a few days at least. Think about the matter. From here, what

I feel is that she may go for a few days wherever she likes. She is both truthful and brave. She will be able to look after herself. She will also keep any promise she makes. This is my own experience, however. You should do what you think best. Find out what she wishes.

Tuesday morning, Diwali,
October 21, 1930

My blessings to all the friends there. My *Vandemataram* and due regards to everyone. May we be filled with greater spirit of service during the next year, and become fitter instruments and more awake to our duty in that regard.

We make frequent use of the word '*yajna*'. We have raised spinning to the rank of a daily *mahayajna*. It is therefore necessary to think out the various implications of the term '*yajna*'. '*Yajna*' means an act directed to the welfare of others, done without desiring any return for it, whether of a temporal or spiritual nature. 'Act' here must be taken in its widest sense, and includes thought and word, as well as deed. 'Others' embraces not only humanity, but all life. Therefore, and also from the standpoint of ahimsa, it is not a *yajna* to sacrifice lower animals even with a view to serving humanity. It does not matter that animal sacrifice is supposed to find a place in the Vedas. It is enough for us that such sacrifice cannot stand the fundamental tests of Truth and Non-violence. I readily admit my incompetence in Vedic scholarship. But the incompetence, so far as this subject is concerned, does not worry me because, even if the practice of animal sacrifice be proved to have been a feature of Vedic society, it can form no precedent for a votary of ahimsa.

From this definition of *yajna* it follows that a primary sacrifice must be an act which conduces the most to the welfare of the greatest number in the widest area, and which can be performed by the largest number of men and women with the least trouble. It will not, therefore, be a *yajna*, much less a *mahayajna*, to wish or to do ill to anyone else even in order to serve a so-called higher interest. And the *Gita* teaches, and experience testifies, that all action that cannot come under the category of *yajna* promotes bondage.

The world cannot subsist for a single moment without *yajna* in this sense and, therefore, the *Gita*, after having dealt with true wisdom in the second chapter, takes up in the third the means of attaining it and declares in so many words that *yajna* came with Creation itself. This body, therefore, has been given us only in

order that we may serve all Creation with it. And therefore, says the *Gita*, he who eats without offering *yajna* eats stolen food. Every single act of one who would lead a life of purity should be in the nature of *yajna*. *Yajna* having come to us with our birth, we are debtors all our lives and thus for ever bound to serve the universe. And even as a bondslave receives food, clothing and so on from the master whom he serves, so should we gratefully accept such gifts as may be assigned to us by the Lord of the universe. What we receive must be called a gift; for as debtors we are entitled to no consideration for the discharge of our obligations. Therefore we may not blame the Master if we fail to get it. Our body is His to be cherished or cast away according to His will. This is not a matter for complaint or even pity; on the contrary, it is a natural and even a pleasant and desirable state, if only we realize our proper place in God's scheme. We do indeed need strong faith, if we would experience this supreme bliss. "Do not worry in the least about yourself, leave all worry to God,"—this appears to be the commandment in all religions. This need not frighten anyone. He who devotes himself to service with a clear conscience will day by day grasp the necessity for it in greater measure and will continually grow richer in faith. The path of service can hardly be trodden by one who is not prepared to renounce self-interest and to recognize the conditions of his birth. Any service rendered by such a person will be tainted by selfishness. But, then, men of such utter selfishness are rare in this world. Consciously or unconsciously, every one of us does render some service or other. If we cultivate the habit of doing this service deliberately, our desire for service will steadily grow stronger and will make not only for our own happiness but also for that of the world at large.

Blessings from
BAPU

[PS.]
There are 58 letters today.

From a microfilm of the Gujarati: M.M.U./I

342. LETTER TO SHARDA C. SHAH

YERAVDA MANDIR,
October 23, 1930

CHI. SHARDA,

There is no question of jealousy when it comes to learning from somebody. Who says it is jealousy? Don't again let asthma come anywhere near you. Your handwriting is not bad at all. It will no doubt improve gradually. Where is Shakaribehn? Tell her or write to her that she should write to me.

Blessings from
BAPU

From the Gujarati original: C.W. 9893. Courtesy: Shardabehn G. Chokhawala

343. LETTER TO PURUSHOTTAM D. SARAIYA

October 23, 1930

CHI. KAKU,

You wrote in a really beautiful handwriting. But your letter was a blank sheet of paper, so to say. You didn't even tell me what work you had in Bombay. Where do you live? Kakasaheb sends his blessings.

Blessings from
BAPU

[PS.]

Do you pray? Do you understand the *Gita* correctly?

From a copy of the Gujarati: C.W. 2806. Courtesy: Purushottam D. Saraiya

344. LETTER TO PADMA

October 23, 1930

CHI. PADMA[1],

So you blame me! You yourself never write, but expect letters from me. What is the nature of the tumour in the throat? You should get that ascertained immediately. Did you show it to Gangabehn? Do you spin daily on Prabhubhai's spinning-wheel? I should be happy if you do. How fine it would be if you spin that number of rounds every day! How is Sharda's health? What do you read? What food do you take? Do you go to bed daily exactly at nine? What work did you do in the U.P.? Whom did you meet while there?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6113

345. LETTER TO GANGABEHN VAIDYA

YERAVDA MANDIR,
October 23, 1930

CHI. GANGABEHN (SENIOR),

I have your letter. It is the opinion of an experienced doctor that to guard against rheumatism in old age one must regularly take soda bicarb. You probably know that I must be taking nearly 20 grains of soda every day in one form or another. Plaster may help a little. The cause of the disease is inside the system. This pain is a warning to you not to mind expense on fruit. You should live mainly on milk and fruit. If you let the rays of the sun fall on the knees, that will help you. Eight in the morning is excellent time for doing that.

Kaku does not tell me in his letter what work he has taken up.

Blessings from
BAPU

From Gujarati: C.W. 8762. Courtesy: Gangabehn Vaidya; also *Bapuna Patro– 6: G. S. Gangabehnne*, p. 44

[1] Daughter of Sitala Sahai

346. LETTER TO HEMPRABHA DAS GUPTA

YERAVDA MANDIR,
October 23, 1930

DEAR SISTER,

Your letter. Why should Satis Babu mourn the loss of Tarini? We all have to reach the same destination to which Tarini has gone. We must not grieve even out of selfishness. Tarini did not run the Pratishthan nor do you. God does it, we are merely the instruments. If we accept this, what does it matter if God transfers us from one assignment to another?

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1673

347. LETTER TO BALBHADRA

YERAVDA MANDIR,
October 24, 1930

CHI. BALBHADRA,

This time your letter was good. There is no reason why your weight should not increase now. If you take exercise, keep your mind cheerful and masticate your food properly, it is bound to increase. Never despair. When you go out for a walk, run for some time. While you do so, keep your mouth shut and breathe through nostrils.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9213

348. LETTER TO BHAGWANJI PANDYA

October 24, 1930

CHI. BHAGWANJI,

You ought to understand that one whose [own] mind is not integrated cannot weigh the merit or demerit of others. I for one know Giriraj well. He has lofty ideas but his strength to live up to them is very inadequate. Yet I have hopes for him because he is always striving. The aim of the Ashram is to insist on truth and on conduct conforming to truth. Everything is organized with Truth as the focal point. There are not many ideals in the world and there ought not to be. The apparent manifold is only a golden lid hiding the Truth.[1] When it is removed we will see the One alone.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 328. Courtesy: Bhagwanji Purushottam Pandya

349. LETTER TO MATHURADAS PURUSHOTTAM

October 24, 1930

CHI. MATHURADAS,

In fact I had intended to write to you last week, but I just forgot to do so. I have gone through the whole of the manuscript of your proposed book. I liked it very much indeed. I felt in it your overflowing love for the carding-bow. I was spell-bound by the work and could not read it critically. Now I shall get only a printed copy. I will then read it critically and make suggestions, if I have any. You advise rubbing [the string] with leaves even after it has been rubbed with candle-wax. Vithal says in his letter that if it has been rubbed with candle-wax, nothing more is necessary. Please clarify who is right.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3747

[1] *Ishopanishad*, v. 15

350. LETTER TO RADHABEHN GANDHI

YERAVDA MANDIR,
October 24, 1930

CHI. RADHIKA,

I have your letter. Write to Rukhi and ask her to write to me. What will Benarsi do in Kashi? As the climate there is said to be very good, Rukhi is bound to keep good health there. I have a letter from Navin, in which he declares his innocence. See him and speak to him gently; tell him firmly what you know and of the truth of which you are convinced. If Navin proves himself innocent and you find that you or Keshu had mistakenly thought him guilty, we should feel happy. Investigate the matter in a perfectly detached spirit. The matter is not light and should not be dropped. Nor should you let your mind be exclusively occupied with it. Your handwriting seems to me like a beautiful picture to look at. This time your margin is not quite straight, and draws attention to itself, in contrast to the beauty of your handwriting, as a black particle of dust floating in milk does.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 8688. Courtesy: Radhabehn Chaudhri

351. LETTER TO DURGA GIRI

YERAVDA MANDIR,
October 24, 1930

CHI. DURGA,

Why do you say: "What more can I write?" So many things happen within the span of one week! You must be capable of describing them. A multitude of thoughts arise in the mind of a girl of your age. The thoughts can be written down, but on one condition—one must have the zeal and the concentration of mind for it. If you maintain diary and note down everything, you can find from it the topics to write upon.[1]

Blessings from
BAPU

[From Hindi]
Bapuki Virat Vatsalata, p. 32

352. LETTER TO NARAYAN DESAI

YERAVDA MANDIR,
October 25, 1930

SHRI NARAYANRAO,

Or should I address you as Bablo[2]? You have drawn beautiful lines[3] and curves indeed. But, instead of scribbling such marks, learn to make every letter in a word as beautiful as a picture. I believe you must be full of fun now because Mahadev has returned. Don't send him back immediately.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9474

[1] The original was in Gujarati.
[2] A baby boy
[3] The word is illegible here.

353. LETTER TO MIRABEHN

YERAVDA MANDIR,
October 26, 1930

CHI. MIRA,

Your letter as also your detailed directions about the working of the Bihar wheel. I attended to all the matters as you have put except the point where the *mal* should cross. I do not know whether it crossed nearest the platform or away from it. However I shall make another effort to see whether it works at all or not. It ought at least to work. Meanwhile the Gandiv continues to give much satisfaction. It has not yet caused any trouble and did I tell you that it did not require the removal of the spindle after each day's work. After the work, it is hung up on the wall. It thus requires no attention every morning as all the other wheels do. And the more I work it, the greater becomes the conviction that it is capable of giving as much output as any single wheel. I have got the scales now. I seem to spin 24 counts and over and my highest speed is 200 rounds, very considerable improvement on the box wheel. Only once do I remember having attained that speed on it. However I know that my opinion is worth nothing unless more efficient spinners confirm it from their own.

I am glad you are not going to tour just now. You should build up your body anew. We are both keeping good health. I weighed last Thursday 105 and Kaka 117. I have considerably reduced the vegetables and gone back to dates. There will be still variations.

Love.

BAPU

From the original: C.W. 5417. Courtesy: Mirabehn; also G.N. 9651

354. LETTER TO MAHENDRA V. DESAI

YERAVDA MANDIR,
October 26, 1930

SHRI MANSINH[1],

Decide whether I should address you as 'Desai' or 'Chi. Manu' and let me know in a letter written in beautiful handwriting. Do your President and Secretary still play childish pranks, or, now that they are office-bearers, have they become serious-minded?

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 7408. Courtesy: V. G. Desai

355. LETTER TO PREMABEHN KANTAK

YERAVDA MANDIR,
October 26, 1930

CHI. PREMA,

I have your letter written from Nasik. Do you remember that I wrote to you about Dhurandhar's translation? It is all right if he has translated the book, but, now that Limaye has also translated it, we shall have to consider whether we should publish Dhurandhar's translation. The fact that with rest you feel better shows that you always carry the burden of work on your head. The virtue of non-attachment consists in doing the work but not feeling its burden.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10240; also C.W. 6688. Courtesy: Premabehn Kantak

[1] Son of Valji G. Desai; Gandhiji lovingly called Mahendra "Mansinh".

356. LETTER TO GANGABEHN JHAVERI

YERAVDA MANDIR,
October 26, 1930

CHI. GANGABEHN (JHAVERI),

After many weeks I have a letter from you. It seems Nanibehn is not with you. How did you fall ill? Whenever you have no appetite, you should fast. It does not matter if you feel weaker. That weakness will not be real. If you cannot fast completely, you may eat fresh fruits like grapes, oranges, etc., but nothing else, and take an enema every day to clear the bowels. You should take care and preserve your health. It would be advisable to drink only boiled water. Write to me regularly. There is still much work to be done by women. Who is the other woman worker with you? My blessings to Bhai Panachand.

Blessings from
BAPU

PS.

Both of us are in good health.

From a photostat of the Gujarati: G.N. 3106

357. LETTER TO KUNVERJI MEHTA

YERAVDA MANDIR,
October 26, 1930

BHAI KUNVERJI,

I have your letter. If you have not yet become a beloved guest of the Government, you will get this letter. Lakshmidas having gone, let me know what new arrangement is made. When you meet the inmates of the temple[1], give my blessings to them. After all these years of work, people should be able to devise means on their own.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2687

[1] Prison

358. LETTER TO LAKSHMIBEHN KHARE

YERAVDA MANDIR,
October 26, 1930

CHI. LAKSHMIBEHN,

Though the letter is from Panditji I am writing to you. I always wish to write to anyone who is unwell. Why should you fall ill while serving? But illness always comes like a thief, however watchful one may be. I hope you have driven out the intruder. Do not neglect your health. Does Mathuri still feel weak? Some children become sturdier after an attack of smallpox. This happened in Manilal's case. Write to me in detail.

Blessings from
BAPU

From Gujarati: C.W. 277. Courtesy: Lakshmibehn Khare

359. LETTER TO KALAVATI TRIVEDI

October 26, 1930

CHI. KALAVATI,

Kashinath sends some extracts from your letters. I see from them that you are extremely disturbed. There is nothing like perturbation for those who are devoted to duty in a detached manner. One who has consecrated all to God has no occasion for agitation. There is no possibility of any harm resulting from Jiji's[1] exertions due to grinding.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 5255

[1] Presumably the addressee's mother-in-law

360. LETTER TO SHANTA[1]

October 26, 1930

CHI. SHANTA,

Kashinath writes that you are expecting a letter from me. I had no idea that any letter was still unanswered. I am glad to learn that you are keeping well and devoting your time to various tasks. All are conscious of the gains directly derived from the Ashram, but the devotees of Truth know that their unseen gain is immensely greater than what is obvious. I wish you could realize this.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 5257

361. TELEGRAM TO JAISHANKAR TRIVEDI

POONA,
[*October 27, 1930*][2]

PROFESSOR TRIVEDI
VIDYAPITH
AHMEDABAD

BOTH GRIEVED LEARN MANU'S ILLNESS. WIRE CONDITION. WE PRAY FOR RECOVERY.

GANDHI

From a photostat: G.N. 1000

[1] Younger sister of Kashinath Trivedi, residing in the Ashram at this time

[2] From the postmark

362. LETTER TO V. A. SUNDARAM

YERAVDA MANDIR,
October 27, 1930

MY DEAR SUNDARAM,

I am glad you are giving yourself rest. Hope Savitri[1] and children are well. Please thank Prof. Radhakrishnan[2] for the book and the paper.

Love to you all.

BAPU

From a photostat: G.N. 3186

363. LETTER TO PRABHAVATI

October 27, 1930

CHI. PRABHAVATI,

You have become very nervous. But you have no reason for it. If now the burden of running the home has fallen on you, you are strong enough for that. If the responsibility is yours, you ought to have the corresponding rights too. You can manage your home as it seems best to you. Jayaprakash will certainly help you in that. You may talk about everything with your father-in-law with the freedom of a daughter. At first he will feel embarrassed but by and by you will see that he, too, will talk freely with you and remove the difficulties from your path. Moreover, you have servants to help you. You should take due care of your health while looking after the affairs of the home. Do not work beyond your strength. Save some time for reading, for going out for a walk and resting, and make yours a model home. It will be a problem for you only if you do not have full authority to do what you wish to do. But I simply cannot believe at the moment that you will not get such authority. Have confidence in yourself. Learn to be firm. God will save you and lead you. In any case, do not be cast down by grief. You may

[1] Addressee's wife

[2] Dr. S. Radhakrishnan

write to me more often if you wish to. You can write to me even directly, without thinking whether or not I shall get your letters. May God protect you.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3376

364. *LETTER TO BHAGWANJI ANUPCHAND MEHTA*

YERAVDA MANDIR,
October 27, 1930

BHAISHRI BHAGWANJI,

I got your letter. I felt unhappy on reading the news about Bhai Revashanker. His simplicity was indeed as you describe it to be. I have no doubt that his soul rests in peace.

I send with this a letter to Devchandbhai in regard to Sudarshan, but what more can I do from here in this matter?

I am very much pained to know what you say about Bhai Narbheram. It would give me a great shock to believe that he could be dishonest. My advice regarding him is that you should suggest to him to let an arbitrator examine the claim against him and give his decision. If he does not agree, you should put up with the loss. I would not advise you to take the matter to a court of law. The prestige which the Bank of England enjoys in London, or rather in the whole world, is enjoyed by Kars [anji] Moolchand in our small world of Rajkot. In their respective spheres, they enjoy equal prestige. I should very much like that prestige to be re-established. You should certainly not fight [in a court]. Money is not the only important thing in life.

Vandemataram from
MOAHNDAS

From a photostat of the Gujarati: G.N. 5813

365. LETTER TO JAISHANKAR TRIVEDI

YERAVDA MANDIR,
October 27, 1930

BHAI TRIVEDI,

You two, husband and wife, your relations and your friends have again cause for worry about Manu. I shall know tomorrow whether you got the wire which I have sent today on behalf of us both. I know that you have a strong mind and I need not, therefore, try to give you courage. Such illnesses also test us. We should not think that we shall always be happy because we believe in God. However, both Kakasaheb and I feel sure that Manu is safe. It is God's will that he should serve Him in this very body. As long as the illness remains serious, send me news daily. I believe it will be possible to arrange so that I get your message every day.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 999

366. LETTER TO MANSHANKAR J. TRIVEDI

YERAVDA MANDIR,
October 27, 1930

CHI. MANU,

So you are ill again! But you enjoy God's grace. Since you possess great strength of mind, both of us believe that by the time you get this letter you will be out of danger. You have surely learnt to remain calm and patient in all circumstances. Take complete rest and fully recover your health.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 7766

367. LETTER TO TARAMATI MATHURADAS TRIKUMJI

October 27, [1930][1]

I got your letter. I felt very happy to read it. Dilip must be looking big now. I have never seen him after I met him in Deolali. If you go and mix with friends from time to time, your mind will remain peaceful. Pyarelal is in this prison, but he is not kept with me. I do see him occasionally, however. If you have cultivated no love for reading, I would advise you to do so. There are many books published by the Navajivan Karyalaya which are worth reading and which you can easily understand.

[From Gujarati]

Bapuni Prasadi, p. 102

368. LETTER TO NARANDAS GANDHI

October 23/28, 1930

CHI. NARANDAS,

Your packet was given to me on Wednesday (yesterday) in two parts. It was divided into two parts by the authorities here. Let me know when and in what condition you received the packet which was dispatched from here on the 21st. It is enough for me that you do not feel it as a burden to have to handle my correspondence. So long as they let me, I shall continue to write as I have been doing. Give me whatever news you get about Amidas. If you have any comments to make about my views concerning eggs, please do. I know definitely that Pyarelal has not been transferred to Nasik. We shall meet again in a day or two. Ascertain the position about Chitalia and pay him any sum you think proper. We should not refuse to help him to face his difficulties. Did you ask Chhaganlal Joshi? He may, perhaps, have kept a note somewhere. Does he not live next to you? Also let me know how he is. I am glad that Mirabehn has for the present dropped her idea of going out of the Ashram. I have had no letter from Devdas, whether long or short. Did he send it

[1] According to the source the addressee started writing to Gandhiji in 1930 when her husband fell ill in the prison.

directly from jail, or in some other manner? I will inquire about it here after I hear from you. Ask Jivarambhai to write to me.

There was a note by Chandrakanta to the effect that a letter by Kumarappa was included, but there was no such letter. Instead, there was a letter from the Rev. Holmes. It is addressed C/o Kumarappa. Kakasaheb thinks that that made Kanta say that there was a letter from Kumarappa. Manilal has asked me for suggestions for reading. I must have gone to sleep with this thought in my mind, and so I had the following dream. My advice for reading is as in the dream which I am narrating. I dreamt that Manilal was standing by my side and that Devdas, a child, had climbed on to my lap and had fallen asleep. Manilal told me that he had wasted many years of his life without reading anything and that the desire for reading had now awakened in him. He, therefore, asked me to guide him. I expressed my regret that I had not been able to do much for my children's education. I then wrote down as follows for Manilal: "Study the whole of Gokhale's book on arithmetic. Study his books on algebra and geometry too, if you get time. You should learn the history and geography of India in some detail, and of the world in outline. You should read Tolstoy's *The Kingdom of God Is within You*, for Sanskrit Bhandarkar's books and the *Gita*, in Gujarati *Navajivanmala* and K's[1] *Jivanshodhan*, and finally Tulsidas's *Ramayana* and a text on arithmetic, both in Gujarati. You should get the books through Maganbhai." At this point I woke up from the dream. There was something more still, but I do not recollect it. That is, I had forgotten it even when I woke up at 3.30 a.m. I like the advice I gave in my dream. Manilal may read what he can, and what he finds interesting, from the above. Or, rather, it is Mahadev who has awakened Manilal's interest in reading. He should, therefore, be guided by Mahadev. I should not hold on to an opinion expressed in a dream; and, moreover, I cannot at present think out a reading list for Manilal. I would give the same advice to Ramdas. I attach no importance at all to the dream. Manilal's problem was in my mind. I had also been thinking about Devdas's letter. It is not, therefore, surprising that, owing to some disturbance in the stomach, I got such a happy dream. Write to Brijkrishna and tell him that the understanding is that, as far as possible, I should not write to prisoners and hence I do not write to him. I think about him every day, all the same. Tell him that he should take the utmost care

[1] K. G. Mashruwala's

of his health. He should make the best use of every minute and keep note of how he spends his time. Let him take this as a letter to him. And he should continue to write to me.

Tuesday morning, October 28, 1930

I wrote about *yajna* last week, but feel like writing more about it. It will perhaps be worth while further to consider a principle which has been created along with mankind. *Yajna* is duty to be performed, or service to be rendered, all the twenty-four hours of the day, and hence a maxim like "The powers of the good are always exercised for a benevolent purpose" is inappropriate, if benevolence has any taste of favour about it. To serve without desire is to favour not others, but ourselves even as in discharging a debt we serve only ourselves, lighten our burden and fulfil our duty. Again, not only the good, but all of us are bound to place our resources at the disposal of humanity. And if such is the law, as evidently it is, indulgence ceases to hold a place in life and gives way to renunciation. For human beings renunciation itself is enjoyment. This is what differentiates man from the beast. Some object that life thus understood becomes dull and devoid of art, and leaves no room for the householder. But I think in saying this they misinterpret the word 'renunciation'. Renunciation here does not mean abandoning the world and retiring into the forest. The spirit of renunciation should rule all the activities of life. A householder does not cease to be one if he regards life as a duty rather than as an indulgence. A cobbler, a cultivator, a tradesman or a barber may be inspired in their work or activities either by the spirit of renunciation or merely by the desire for self-indulgence. A merchant who carries on his business in a spirit of sacrifice will have crores passing through his hands, but he will, if he follows the law, use his abilities for service. He will, therefore, not cheat or speculate, will lead a simple life, will not injure a living soul and will lose millions rather than harm anybody. Let no one run away with the idea that this type of merchant exists only in my imagination. Fortunately for the world, he does exist in the West as well as in the East. It is true such merchants may be counted on one's fingers but the type ceases to be imaginary as soon as even one living specimen can be found to answer to it. All of us know of a philanthropic tailor in Wadhwan. I know of one such barber. Everyone of us knows of such a weaver.[1] And if we go deeply

[1] The allusion probably is to Kabir.

into the matter, we shall come across men in every walk of life who lead dedicated lives. No doubt these sacrificers obtain their livelihood by their work. But livelihood is not their objective, but only a by-product of their vocation. Motilal was a tailor at first, and continued as a tailor afterwards. But his spirit was changed and his work was transmuted into worship. He began to think about the welfare of others and his life became artistic in the real sense of the term.

A life of sacrifice is the pinnacle of art and is full of true joy. Such life is the source of ever fresh springs of joy which never dry up and never satiate. *Yajna* is not *yajna* if one feels it to be burdensome or annoying. Self-indulgence leads to destruction and renunciation to immortality. Joy has no independent existence. It depends upon our attitude to life. One man will enjoy theatrical scenery, another the ever new scenes which unfold themselves in the sky. Joy, therefore, is a matter of education. We shall delight in things which we have been taught to delight in as children. And illustrations can be easily cited of different national tastes.

Again, many sacrificers imagine that they are free to receive from the people everything they need and many things they do not need, because they are rendering disinterested service. Directly this idea sways a man, he ceases to be a servant and becomes a tyrant over the people. One who would serve others will not waste a thought upon his own comforts, which he leaves to be attended to or neglected by his Master on high. He will not, therefore, encumber himself with everything that comes his way; he will take only what he strictly needs and leave the rest. He will be calm, free from anger and unruffled in mind even if he finds himself inconvenienced. His service, like virtue, is its own reward, and he will rest content with it.

Again, one dare not be negligent in service or be behindhand with it. He who thinks that he must be diligent only in his personal business and unpaid public business may be done in any way and at any time he chooses, has still to learn the very rudiments of the science of sacrifice. Voluntary service of others demands the best of which one is capable, and must take precedence over service of self. In fact, the pure devotee consecrates himself to the service of humanity without any reservation whatever.

Blessings from
BAPU

[PS.]

The person in the Ashram who spins best on the *takli* should write to me and explain how he spins, how he imparts spinning motion to the *takli*, what is the length of the thread which he draws out at one time, etc. I feel unhappy that I cannot go beyond 44 rounds per hour. Prof. Trivedi has sent me a pair of scales, and, therefore, you need not send one from there.

There are 72 letters.

From a microfilm of the Gujarati: M.M.U./I

369. LETTER TO PREMLILA THACKERSEY

YERAVDA MANDIR,
October 28, 1930

DEAR SISTER,

The stock of uncarded cotton with me is about to be exhausted. Till now, I used to get it from the Ashram. This time may I trouble you? My hope in making this request is that, if you do not keep a stock of such cotton, you will start doing so. The cotton should have been ginned by hand. It is difficult to card with hand the cotton from the bales prepared in a ginning press, and the yarn spun from such cotton is not of good quality. If you do not keep a stock of such cotton ginned by hand, you may obtain some from the Ashram or from Vithaldas Jerajani. It may also be available in the Khadi Karyalaya. I make this request so that you may take all this trouble.

Kakasaheb and I have been making the fullest use of your sewing-machine.

Blessings from
MOHANDAS

From a photostat of the Gujarati: C.W. 4814. Courtesy: Premlila Thackersey

370. LETTER TO G. D. BIRLA

October 28, 1930

BHAI GHANSHYAMDASJI,

Your spiritual restlessness is in a way to my liking. True peace will emerge out of it. Bhai Mahavir Prasad may continue to do the khadi work and you need not worry about it. But I am confident that you will gain some peace by putting not only money but your heart too in some noble work. I can understand that you have to devote a great deal of your time to your business, but being engrossed in it all the time will neither profit the business nor bring you peace of mind. Read carefully what I have written during this week about *yajna*. Be that as it may, I believe that your efforts are so determined and your heart so pure that you will surely gain peace and discover your true way.

Yours,
MOHANDAS

[PS.]

Where is the lady I met in Mussoorie and how is she? My blessings to her.

From Hindi: C.W. 6188. Courtesy: G. D. Birla

371. LETTER TO PREMLILA THACKERSEY

YERAVDA MANDIR,
October 30, 1930

DEAR SISTER,

You sent me the cotton by return of post! It is of very good quality indeed. I had forgotten to mention the quantity required. You guessed it correctly. When it is exhausted, I will certainly trouble you again. I hope you did suppose that my motive in persuading you to stock hand-ginned cotton could not be merely that you may have a stock of such cotton with you. I take it that spinning is being done in your "cottage"[1]. But in case you secure the slivers from elsewhere or have been using the

[1] Punning on the word "Parnakuti"

cotton of pressed bales, I thought that you also might, if required to send me hand-ginned cotton, start stocking and using such cotton for your own spinning. I did get, on the 12th of *Bhadrapada,* a tin jar and three glass bottles containing dried grapes and other fruit, but I was told that they were sent by Sundaram. It is only from your letter that I learn that you also had sent fruit, whether it was the same that I have mentioned above or different from that. Otherwise I would have certainly written to you to acknowledge receipt of the gift. If you give me more details about it, I will make inquiries here.

Blessings from
BAPU

LADY VITHALDAS THACKERSEY
"PARNAKUTI"
YERAVDA HILL

From a photostat of the Gujarati: C.W. 4815. Courtesy: Premlila Thackersey

372. *LETTER TO UPTON SINCLAIR*

YERAVDA CENTRAL PRISON,
October 30, 1930

DEAR FRIEND,

I read your *Mammonart*[1] with absorbing interest and *Mental Radio*[2] with curiosity. The former has given me much to think, the latter did not interest me. Nobody in India would, I think, doubt the possibility of telepathy but most would doubt the wisdom of its material use.

I will now avail myself of your kind offer and ask you to send me your other volumes or such as you think I should read.

Yours sincerely,
M. K. GANDHI

UPTON SINCLAIR, ESQ.
STATIONA P., PASADENA
CALIFORNIA

From a photostat: G.N. 2552

[1] & [2] Books by the author, published in 1925 and 1930, respectively

373. LETTER TO J. C. KUMARAPPA

October 31, 1930

MY DEAR KUMARAPPA,

I am glad you have expressed yourself freely on the question of 'vows'.

You seem to me to misunderstand my meaning. No fault of yours. You have not the original before you. I have not seen the translation. The word 'vow' is also an unsuitable equivalent for the original 'व्रत'. But the best thing for me is to explain what I mean and then leave you to find the exact word if you endorse my position. If you contest it, you should continue the correspondence till we have thrashed the subject out.

You seem to think of vows publicly administered to audiences. This may or may not be good. The 'vow' I am thinking of is a promise made by one to oneself. We have to deal with two dwellers within: Rama and Ravana, God and Satan, Ormuzd[1] and Ahriman[2]. The one binds us to make us really free, the other only appears to free us so as to bind us tight within his grip. A 'vow' is a promise made to Rama to do or not to do a certain thing which, if good, we want to do, but have not the strength unless we are tied down, and which, if bad, we would avoid, but have not the strength to avoid unless similarly tied down. This I hold to be a condition indispensable [to][3] growth. I grant that we are higher than the sun, how much more necessary for us to be at least as true and faithful as the sun if not truer and more faithful? If in matters of commerce, a man who vacillates is useless, why should he fare otherwise in matters spiritual which carry with them infinitely greater consequences? If you hold that I must speak and do the right thing at any cost, you grant my whole position and so you also do if you grant that, at the peril of my life, I should be faithful to my wife or friend. You can easily multiply such instances. For me Jesus was pre-eminently a man of unshakable resolution, i.e., vows. His yea was yea for ever. A life of vow is like

[1] & [2] The holy and the evil spirits according to Zoroastrian scriptures

[3] The original has "of".

marriage, a sacrament. It is marriage with God indissoluble for all time. Come let us marry Him. *Verb Sap.*

Love.

BAPU

From a photostat: G.N. 10081

374. LETTER TO VASUMATI PANDIT

YERAVDA MANDIR,
October 31, 1930

CHI. VASUMATI,

I have been wondering why there is no letter from you. I hope you have not come away from Sarbhon defeated or tired. It does not matter even if that is so. Can anybody rise above his or her nature? Our duty lies in trying to go as far as our nature will permit us to do. The rest is in God's hands. We should be satisfied if our conscience tells us that we have spared no effort. I suppose I shall know by and by what you intend to do now.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9292

375. LETTER TO PRABHAVATI

YERAVDA MANDIR,
November 1, 1930

CHI. PRABHAVATI,

I have both your letters, the one which you wrote directly and the one which you sent through the Ashram. All this nervousness doesn't become you. Learn to endure the misfortune which has befallen you. If your health does not recover there you must go to the Ashram. After your health has improved, you may again assume the responsibility of running the home. With weak health, what can you do even if you remain there? I simply cannot understand why you should get fainting fits. It seems you fret too much. Stop doing so. Have faith in God. Let His will be done. We are mere puppets in His hands. For some time, you should drop me a postcard every day. I shall always

get it. I have written to Jayaprakash. If he shows the letter to you and wishes to discuss the matter with you, advise him as you think proper. Give up all worries. You may freely write to me anything you wish to. I don't know why you did not get my postcard. I hope you will get these letters without delay.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3377

376. LETTER TO G. D. BIRLA

YERAVDA MANDIR,
November 1, 1930

BHAI GHANSHYAMDASJI,

This letter concerns Bhai Jayaprakash Narayan. He belongs to a respectable family of Bihar and he is also the son-in-law of Brijkishore Babu, the noble worker of Bihar. Till now he was with Jawaharlal in the Congress office. He has studied in America for seven years. Now, after his mother's death, he feels the necessity of earning some money. He needs Rs. 300 per mensem. In my opinion, Bhai Jayaprakash is a worthy young man. If possible, absorb him somewhere and pay him his requirements. Bhai Jayaprakash will himself give you further details about his antecedents.[1] I know Babu Brijkishore's daughter[2] very well. She has lived in the Ashram for a considerable time. I have rarely seen a girl like her, resolute and utterly devoted to duty.

Yours,
MOHANDAS

From Hindi: C.W. 6189. Courtesy: G. D. Birla

[1] The letter from Jayaprakash Narayan was enclosed with this letter.
[2] Prabhavati, wife of Jayaprakash Narayan

377. LETTER TO KASHINATH TRIVEDI

YERAVDA MANDIR,
November 2, 1930

CHI. KASHINATH,

I got your letter. If Shanta has been trying the bath cure, let me know the effect it has. We had two copies of Kuhne's book. I think there is a Gujarati translation also. Kalavati had good experience of life at home and it is also to the good that she is now returning of her own accord.

Rukmini's suicide excites deep pity. I think that there must have been some other cause also behind this suicide. Has anybody investigated the matter further? Has not the women's group discussed it? As the place is near Godhra, Mama is likely to know something. If the report is correct, there should be widespread public agitation about the case. If you get time, inquire further and let me know the result. Who is the writer of the original letter? You cannot send me the Kashi newspaper. But is it not clear enough, what he must have stated?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5258

378. LETTER TO RADHABEHN GANDHI

November 2, 1930

CHI. RADHIKA,

I have your letter. Read mine over and over and go on asking me about what you do not understand in it. I preserve both my self-respect and humility if, when someone kicks me and tries to force me to salute him, I suffer the kicks but do not get angry and wish well of the person kicking me, do not utter even one word in reply and still refuse to salute him. Once a person kicked me and tried to force me to sit at his feet, but I said nothing to him, never wished him ill even in a dream, and yet refused to sit at his feet. I believe I had preserved both self-respect and humility. When the incident took place, I was not at all conscious that

I was being humble or anything of the sort. I narrate it now only in order to explain my meaning. You can think of many similar situations. You may even recall some from your own life, and it would be very good indeed if one formed the habit, and learnt the art, of reflecting on such incidents in one's own life rather than in another's. In doing so, one should not search for incidents in one's life which show one's own virtues. Our virtues are for others to see. We should try to discover our shortcomings.

Blessings from
BAPU

[PS.]
It is also humility to see one's own shortcomings.

From a copy of the Gujarati: C.W. 8689. Courtesy: Radhabehn Chaudhri

379. *LETTER TO MAHALAKSHMI MADHAVJI THAKKAR*

YERAVDA MANDIR,
November 2, 1930

CHI. MAHALAKSHMI,

You are doing fine work indeed and winning credit for yourself and for the cause. You at any rate should keep illness at arm's length. Ramabehn must have arrived there now. If the children have arrived, and if they can write, let them write to me. Ramabehn should write and tell me what she saw in Bombay. Have the children returned with improved health? My blessings to all the brothers and sisters.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6802

380. LETTER TO HEMPRABHA DAS GUPTA

November 2, 1930

DEAR SISTER,

I am very glad to receive your letter. Those who regard even death as God's favour ultimately stand to gain. You too are benefiting thus. There is no end to your progress. Today you are doing more than a man could do. And I expect this from all women. Woman's capacity is in no way inferior to man's for God's work, but, in ahimsa and the like, it is definitely superior. The description of Tarini's *shraddha* is enlightening. When is Satis Babu to be released? I hope Arun and Charu are well. My blessings to all the Ashram inmates.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1674

381. LETTER TO RAMACHANDRA TRIVEDI

YERAVDA MANDIR,
November 2, 1930

CHI. RAMACHANDRA[1],

I was glad to have your letter. Boys of your age spin with proficiency, recite the *Gita* and understand the *Ramayana*. What do you study? How much do you spin in an hour and what is the count?

Blessings from
BAPU

From a photostat of the Hindi: G.N. 5259

[1] Seven-year old brother of Kashinath Trivedi who was then residing in the Ashram

382. LETTER TO JAISHANKAR TRIVEDI

November 3, 1930

BHAI TRIVEDI,

We have received the letter you sent us. The telegram also reached me. I am relieved. Manu has survived a real danger to his life. From this we should believe that he is destined for some great achievement. At any rate such are the qualities of character we observe in him at present. After consulting a doctor . . .[1] I do feel that it would be good if he becomes fit enough to be taken . . .[2] to Almora or some other place like that. Revashankerbhai's Dhiru benefited much by such a visit. His bone disease was even more serious than Manu's. Prabhudas also improved by staying there. Some defect seems to have been left still in the ribs, etc. If it disappears completely, we may perhaps rest somewhat free from fear.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 7767

383. LETTER TO MANSHANKAR J. TRIVEDI

YERAVDA MANDIR,
November 3, 1930

CHI. MANU,

Both of us were very happy to read Father's wire about you. Do not be in a hurry to resume work. It would help you very much if, after you have regained strength, you were to go to Almora or some other place like that and stay there for some time. When you have recovered your normal strength, write and tell me how you got such a serious illness.

Blessings from
BAPU

[1] & [2] Here a line is missing in the source.

[PS.]

I got your letter after I had finished the letter. We were very happy. Kakasaheb had written to you and advised you to go to Poona after discussing the matter with me. Do go there. But you see that I am looking beyond the immediate present. May God protect you.

From a photostat of the Gujarati: G.N. 7768

384. LETTER TO PANNALAL

YERAVDA MANDIR,
November 3, 1930

CHI. PANNALAL,

It is a good question you have raised. Exactly the same question was raised formerly regarding Andhra. The decision arrived at in the end was that we at any rate should try to produce in Gujarat the khadi required for Gujarat. The same thing applies in the case of the Punjab. The principle of local production is the very basis of the khadi movement. Every province, every district and in fact every village should produce the khadi which it needs. In the final analysis, the difference in price between khadi and other cloth does not count. Khadi will be dearer than mill cloth if people, though they understand the principles of economics, do not spin to meet their own requirements; if, none the less, they wear it for the sake of the poor, they would find khadi cheaper in the long run than other cloth. Think over my definition of swadeshi. We have only one way open to us to meet the difficulties which we now experience, and that is, to decide the principle and then cling to it. For all that, private dealers are sure to order khadi from the Punjab or other places. We will not obstruct them. If you do not understand why this is the right course, you may ask me again.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3107

385. LETTER TO KUSUM DESAI

YERAVDA MANDIR,
November 3, 1930

CHI. KUSUM (DESAI),

Write to Sushila and tell her that I had seen Pyarelal on Saturday. He has now completely recovered. He has got back his original weight. He drinks three pounds of milk and eats one pound of bread. When he wants, he eats vegetables too.

What shall I say about your irregularity?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1808

386. LETTER TO PREMABEHN KANTAK

YERAVDA MANDIR,
November 3, 1930

CHI. PREMA,

If you have symptoms of jaundice and get acid eructations, I am sure what you should do is to fast for at least seven days. While you are fasting, you should drink every day at least four pounds of water, mixing soda bicarb and/or salt with it. You should break the fast with fruit juice and then start whey and rice in required quantities. During the fast, see that you take an enema and Kuhne bath daily. I am sure that you will not become bed-ridden with a seven-day fast. You may even be able to do a little work every day. In any case the fast will do you no harm.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 6689. Courtesy: Premabehn Kantak

387. LETTER TO JAMNA

YERAVDA MANDIR,
November 3, 1930

CHI. JAMNA,

You did very well in going to Bombay. If you keep good health there, don't be in a hurry to return. My blessings to Kalyandas, Dharamdas, Premkunvar and other men and women whom I met but whose names I forget. What occupations do Kalyandas and Dharamdas follow at present?

Blessings from
BAPU

From a copy of the Gujarati: C.W. 545. Courtesy: Narandas Gandhi

388. LETTER TO SHANTA SHANKARBHAI PATEL

YERAVDA MANDIR,
November 3, 1930

CHI. SHANTA (SHANKARBHAI),

You were restless when you wrote your letter. You have said thrice in your short letter, "I can't think what to write." If you write slowly, as if you were practising in a copy-book, you would certainly be able to write a good hand. You who have some work or other to do during the whole day, why can't you think of anything to write about? It is natural that you wish to meet me. We shall meet when God wills, and till then should keep patience.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4055

389. *LETTER TO DURGA GIRI*

YERAVDA MANDIR,
November 3, 1930

CHI. DURGA,

This letter of yours is good. Some errors in expression there are, but they do not matter. You must cultivate the habit of revising the letter. Some errors can thus be corrected. It is preferable to brush the teeth before prayers. What are you learning in sewing? Tell me how much can you spin on the *takli* and the charkha in an hour and of what count? If you have not noted the speed, please do and inform me. Do you know how to ascertain the count? It is a very good habit to recite Ramanama while going to bed.[1]

Blessings from
BAPU

[From Hindi]
Bapuki Virat Vatsalata, pp. 32-3

390. *LETTER TO NARANDAS GANDHI*

October 30/November 4, 1930

CHI. NARANDAS,

I got your packet today. The piece of leather which you sent for the sandals was not good enough for repairing the soles. It is hardly a month since the repair was done but the soles have again worn out. The hard leather required for soles and heels is made from hide of a particular part of the body, generally of a buffalo. If you get such a piece, send it to me. In the alternative, you may send another pair of the same number as, or of a number higher than, the one you sent for Kakasaheb.

I think I wrote to you that you need not send the pair of scales. If I did not, please understand from this that I don't need it. Trivedi came and gave me one.

[1] The original was in Gujarati.

I know your attitude. So long as Mahadev is outside, you will not take upon yourself the burden of making a final decision, and you are right in that. I had a long letter from Keshu. He seems to have been deeply hurt. He has bitterly complained against you, but his letter has had no effect on me. You should, however, take him into confidence and ask him to tell you all that he feels. I know that he is impulsive by nature. But he is a sincere youth and very eager to do service. He is, however, impatient to increase his knowledge and do original work. I may be wrong in my judgment about him. You should, however, call him and hear all that he has to say. Afterwards write to me and give me the impression you form. I know that he spends money rather freely. But I have observed that, in spite of that, he is simple in habits. He adheres to his charge against . . .[1] and it is a serious one.

We need have no fears about Kanta and Sumangal. They are close relations. They are first cousins and have grown up together. Despite this, I, too, had a suspicion and expressed it to them. But I felt that they were innocent. Sumangal was Kanta's teacher once and she has great faith in him. And, moreover, if we suspect brothers and sisters, where would we end? We have adopted an attitude of full trust in the women. If we burn our fingers as a result of that, we will endure our misfortune. Unless we are prepared to take some risks, we shall fail to do our duty towards women. The Hindu man is under a heavy debt to the Hindu woman.

October 31, 1930

The clock struck nine when I wrote the last sentence and I laid down the pen. We have resolved not to work after nine, as far as possible.

I got your letter about Amidas. I am satisfied now. His firmness will be rewarded. I felt that it was my duty to tell him what I knew. If you want me to decide about Chitalia, I suggest that you should send him Rs. 1,500. I think my speech referred to the past but made no reference to the future. He cannot claim any money on the basis of that speech. But I do not have sufficient data to come to a decision on the point. I trust Karsandas and, since he has asked for the sum, I think it is our duty to pay it. In future, however, he may draw what he needs with Jamnalalji's or Kishorelal's consent; that seems all right to me. Copy out this part of the letter and send it to Karsandas when you remit

[1] The name has been omitted.

the money to him. He should give his opinion whether or not he agrees with me.

November 1, 1930

Along with this you will find letters to Prabhavati and Jayaprakash and one to Ghanshyamdas about them. Put all the three in the same envelope and dispatch them immediately. The couple is passing through extremely difficult circumstances just now owing to the death of Jayaprakash's mother. Do the persons in the Ashram who spin weigh the quantity of waste yarn? If they do not, they should start weighing it every day. If anyone has been doing this, let me know the quantity of yarn he or she wastes. What is the highest average speed per hour attained by anyone in spinning? A person may, after careful preparation, attain excellent speed on one occasion; but that does not give the same value as the average speed maintained by someone who has kept a record for a year. In calculating this, the time spent in replacing a broken belt or in cleaning a belt should also be taken into account. Don't you agree that the figures given by a person would be correct only if he has included in them the time spent thus?

Tuesday morning, November 4, 1930

We have discussed the Ashram observances, their necessity and the meaning of *yajna*. I propose now to discuss the meaning of the book, as I have understood it, on which we meditate daily and from which we recite some portion every day so as to complete all the chapters in a week, the book which we have accepted as our spiritual lighthouse. A letter which I had once received had suggested this to me, but Govindji's letter received last week made me decide to take up the subject. He says that he tries to read the *Anasaktiyoga* but finds it very difficult to understand. Though I have tried to explain the meaning of the verses in a language which everyone can understand, a literal rendering is bound to present difficulties to the reader. If the subject itself is difficult, how much can simplicity of language help? I, therefore, intend here to present the subject itself in a manner easy to follow. A book which we want to consult in every activity of our life and with whose help we try to solve all our spiritual problems—if we try again and again to understand the meaning of this book from all possible points of view and meditate over it constantly, we shall ultimately come to be filled with its spirit. In all my spiritual difficulties I run to mother *Gita* and to this day she has never failed to comfort me. It is, therefore, not impossible that others who

seek similar comfort from her may, if they know what new light I get from it every day, receive further help or see some altogether new meaning in the work.

I propose today to give the substance of Chapter XII which deals with *bhakti*. Whenever there is a wedding in the Ashram, we ask the couple to learn by heart and ponder over this Chapter as one of the five sacrifices they have to offer. Knowledge and action in the absence of devotion are dry as dust and are likely to make us confirmed bondslaves. Let us therefore commence this study of the *Gita* with a heart full of devotion.[1]

Blessings from
BAPU

[PS.]

There are 62 letters.

From a microfilm of the Gujarati: M.M.U./I

391. LETTER TO BEHRAMJI KHAMBHATTA

YERAVDA MANDIR,
November 4, 1930

BHAI KHAMBHATTA,

I got both your letters and the Jivan spinning-wheel. It is not clear from either of your letters whether you got the letter I wrote to you at your Poona address. I will take care of the Jivan spinning-wheel and ultimately return it to you. I will also let you know my experience of it after I have tried it. Both of you should take care of your health. Your minds, of course, are pure. Kakasaheb is quite well. He will be released on the 28th at the latest.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6597

[1] The discourses, like those on the Ashram vows which preceded them, were intended to be read out at the Ashram prayer meetings; *vide* p. 40. They were later published under the title *Gitabodh* and an English translation appeared under the title *Discourses on the Gita*. For the text of these discourses, *vide* Vol. XLIX, "Letters on the *Gita*", 21-2-1932.

392. LETTER TO MIRABEHN

YERAVDA MANDIR,
November 6, 1930

CHI. MIRA,

Your letter. I do not think there is anything special about the Gandiv I got. It gave all the trouble, you had, to Kaka. I found out the cause of the trouble, removed it and it has never once given trouble. The second *mal* must be as thin as possible. I am using what Narandas sent from the Ashram. I think 6 threads. For the moving wheel the *mal* knot should be from the outside. Neither need be too tight. The wheel must move without any jerk. It may be that the metal rings are not rigidly fixed in the wheels or the axles are not straight or in a straight line. To me its beauty lies in its smooth working and less liability to go out of order. But as I have said in my last letter, you need not divert your attention for the sake of the wheel. I suppose it is true about wheels as it is true about most things that what suits one does not therefore suit all others. Experts have to adjust values of different types. We workers must be satisfied with that which will give the maximum of work with the minimum of trouble. If I had the requisite mechanical training or was a genius in the art, I should love to become an expert in carding and spinning and judging bows, wheels and *taklis*. But I must treat it as a forbidden ambition, though I do not leave off the search. The search for me here is duty स्वधर्म.

Long or short, I hope to do at least one *bhajan* daily. The Marathi I finished with Kaka's assistance. The Bengali too I began but on learning from K. that they were all translated by the Poet himself or under his supervision, I left off, thinking it a profanation even to attempt. I have now, therefore, only 42 *bhajans* to do. Marathi being very short, I was able to do sometimes even three per night. I hope to finish before 42 days are out.

One question in your letter just now stares me about the Gandiv. I mount the wheel end on a beam of wood nearly 3 inches high and I fix it on to the beam with 2 movable pins. It thus lies slanting from top downward. It can be even mounted on a box to lie flat. K. tied it to the cane bottom of a chair and

worked seated in a chair. I am glad you saw Alexander. He wrote to me directly. The letter was given to me about 10 days after its receipt. I knew from him that he was able quite by accident to see you. When you write to him please give him my love and tell him I had his letter. I must not attempt to write separately to him. Sufficient unto the day is the good thereof.

Love.

BAPU

From the original: C.W. 5418. Courtesy: Mirabehn; also G.N. 9653

393. LETTER TO MIRABEHN

YERAVDA MANDIR,
November 7, 1930

CHI. MIRA,

Your letter. I am glad you are feeling yourself again. Please do not feel bound to try the Gandiv wheel. I know you have many things to attend to and with a regularly going wheel, you might be able to finish your sacrificial spinning without any bother.

Give Andrews my love. I can write a formal letter to him. But I do not want to write a mere formal letter to him. I would far rather let my silence speak to him. The pen is often a superfluity, if not a hindrance, to heart's flow.

Mahadeo must not overstrain himself. I have written to him strongly about him, but you should pull him up whenever he is reckless about his health. My cold had disappeared altogether and, therefore, I did not even think of it when I wrote to you last week. Yes, just now it is a combination of dates and vegetables, the latter sparingly. But for the cold, I was getting on all right with the vegetables. I may not give you more time this week.

Love.

BAPU

[PS.]

I hope to finish the hymns earlier than I had expected.

From the original: C.W. 5419. Courtesy: Mirabehn; also G.N. 9652

394. LETTER TO PADMA

YERAVDA MANDIR,
November 7, 1930

CHI. PADMA,

I got your letter. The tumour must be cured. Do not neglect it. If Gangabehn were not with you, I would have certainly felt worried because of your having gone out of the Ashram. But since she is with you, I feel easy in my mind. Write to me regularly. You should write your letters in a bold and clear hand.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6114

395. LETTER TO SUSHILA GANDHI

YERAVDA MANDIR,
November 7, 1930

CHI. SUSHILA,

I have your letter. Though Manilal has lost 40 lb., he seems to have preserved his strength, for he has asked my advice about what to read. Pragji's request regarding the Phœnix Ashram seems reasonable to me. However, it is for Manilal and you to decide about the matter. Moreover, I do not have even enough facts to arrive at a decision. Secondly, it is the common experience that, in such matters, only the person who held charge last can give the right decision. Even if Bharati's handwriting is bad, she should write. Why should one feel ashamed to write to a friend? I must ask Krishnakant to forgive me. I don't even remember his face. I have of course heard his name from you and read it in your letters. Won't he forgive me if I send him heaps of blessings? Ask him. If he does not forgive me, plead on my behalf. Can you say that Sita has now become as strong as she was in South Africa? Do you give her fruit to eat? Convey my blessings to Pragji and write to him and tell him that service lies in doing the duty which comes to us unsought. Who are now

with Gomati? What food do they get? Give me all the news you have about her.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4774

396. LETTER TO BHAGWANJI PANDYA

YERAVDA MANDIR,
November 7, 1930

CHI. BHAGWANJI,

I have your letter. You will realize truth more and more as you will stop observing what others do and concentrate on your work. Nor should you plunge too much into thinking. Of course one has to think up to a point. After that one should depend only on faith. The mind too like the body suffers from indigestion when overstuffed. Like the body the mind too needs to be put at rest. That is why there has been enjoined constant repetition of Ramanama and other *mantras*. They instantly put the mind to rest. Now the meaning: The higher and the lower [*para* and *apara*] means, so to say, the unmanifest and the manifest. The *Gita* often discusses them. Let us understand it briefly as the Lord (Ishwar) or Brahman or even Truth. Self-evident truth is the higher and the other realized by an individual is therefore finite: [i.e.,] lower. A person who has a glimpse of (this aspect of) the Lord in His higher form is relieved from the good or bad fruit of his actions and all his problems and misgivings disappear. The *Gita* II. 59, *viz.*, 'the yearning too departs when he beholds the Supreme' also conveys the same sense. A person who becomes engrossed in discharging whatever duty naturally comes to his lot, has as good as realized the *para*[1] and this ought to put an end to his problems. He who cannot experience it has not [yet] identified himself with his duty. I have here tried to put it across so that you may understand it fully, but do ask me if you cannot, in spite of this.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 329. Courtesy: Bhagwanji Purushottam Pandya

[1] The source has *apara* which is obviously a slip.

397. LETTER TO BALIBEHN VORA

YERAVDA MANDIR,
November 7, 1930

CHI. BALI,

I got a letter from you after many days. You may keep Manu with you and let her live as you wish and as may please Ba. I don't wish at all to hurt you and your sister, and at any rate I would not do so from here. I know the great love that you two have for the children. Do not worry about Kanti. He is a brave boy and God, the Lord of us all, protects everyone. You may see him whenever you get an opportunity and you should afterwards write to me and give me news about him. I do occasionally have news about him, of course, from other sources.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 5058. Courtesy: Surendra Mashruwala

398. LETTER TO KRISHNAMAIYADEVI

YERAVDA MANDIR,
November 7, 1930

CHI. KRISHNAMAIYA,

I don't remember any letter of yours to which I did not reply. If I have omitted to reply to any question, ask it again.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6220

399. LETTER TO TARAMATI MATHURADAS TRIKUMJI

November 7, 1930

I got your letter. I was happy to read it. Besides *rotla*, what else does Mathuradas eat? Does he take milk, fruit, etc.? Does he get any food from outside or does he eat only what he gets in jail? Is there space where he can walk a little? Does he have the strength to do it? Does he have any companion with him? Get all this information and write to me. Pyarelal is quite well. I also had a letter from Shankaran. When he comes to see you next, tell him that I had replied to his letter. Does Dilip get sufficient exercise? Do you take regular walks, too? If you do not, you should. If you have started reading anything, let me know what it is.

[From Gujarati]

Bapuni Prasadi: p. 103

400. LETTER TO MANSHANKAR J. TRIVEDI

YERAVDA MANDIR,
November 8, 1930

CHI. MANU,

I got Father's last letter. I do not write a separate letter to him. You will now rapidly recover your normal health. It may also have happened that, during this illness, you got rid of the toxins in your body. I suppose all of you are in Poona now. This letter, therefore, will have wandered about a bit before you get it.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 7769

401. LETTER TO DUDHIBEHN VALJI DESAI

YERAVDA MANDIR,
November 8, 1930

CHI. DUDHIBEHN,

I have had no letter from you recently. I am writing this because Valji has gone back to the temple. Do you feel nervous? We shall win true swaraj only through the sacrifices of men of his sincerity and purity. We should, therefore, rejoice at his self-sacrifice, and not at all feel unhappy. God protects everyone. Write to me about all your circumstances.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 7409. Courtesy: V. G. Desai

402. LETTER TO NANABHAI I. MASHRUWALA

YERAVDA MANDIR,
November 8, 1930

BHAI NANABHAI,

I read your remarks below Tara's letter. What you have been doing is enough. If a person three feet in height feels unhappy because he cannot reach with his hand as high as a man six-foot tall can do, he condemns the Creator of the world. He who does his duty with love and devotion for God and to the best of his ability, discharges his debt fully. I believe that you do this. Why, then, should you feel discontented or unhappy? You should, of course, try and find out why your body is so weak. But it seems that all of you brothers have weak constitutions from your birth. You should discover the cause and if, in your own case, there is no remedy, you should remove it in respect of persons under your care.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4776

403. LETTER TO TARA MASHRUWALA

YERAVDA MANDIR,
November 8, 1930

CHI. TARA (OF AKOLA),

I have your letter. (After how many months did I get one?) You say nothing about the headache from which you suffered after the injury to your head. Give me one day's sample from your diary. You can teach Sita a little Sanskrit even as she plays with you. She should of course sing *Jhanda Uncha Rahe Hamara*[1], but likewise she should also keep murmuring some easy verse from the *Gita.*

Give my blessings to Mother.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4775

404. LETTER TO ROHINI KANAIYALAL DESAI

YERAVDA MANDIR,
November 8, 1930

CHI. ROHINI,

I wrote to you even before I got your letter, after reading in the papers about Kanjibhai's arrest. How fortunate all of you are? To what term has your father been sentenced? How old is he? And you cannot say that only you have been left out. It was no ordinary courage you displayed when you held the horse a prisoner. God inspired you with such strength at that moment. Win many similar triumphs in future.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2654

[1] "May Our flag fly high"

405. LETTER TO LALITA

YERAVDA MANDIR,
November 8, 1930

CHI. LALITA,

I have your letter. You have done all right in going with Gangabehn. Work sincerely now and be brave. For your age, the handwriting is bad and the language also is not quite correct. Make an effort and improve both. You can do that even while you stay there. What you will require for the effort is not time but perseverance. Progressing slowly, you can improve quite a lot.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9218

406. LETTER TO GOVIND PATEL

YERAVDA MANDIR,
November 9, 1930

CHI. GOVIND,

I have your letter. If your eyes are weak, it is right that you should not read much. How many chapters of the *Gita* have you learnt by heart? If you learn the whole of the *Gita* by heart, you will have plenty of material for reflection when your mind is not occupied otherwise. Then it will not be necessary for you to read anything else. You should, of course, fully understand what you learn by heart.

Is the yarn which you spin sufficiently strong? Is it even? Who makes the slivers?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3943

407. LETTER TO JUGATRAM DAVE

YERAVDA MANDIR,
November 9, 1930

BHAI JUGATRAM,

Your letter is full of information. So far, everything seems to be going as it should. We are being tested well in every respect. As long as you are free, write to me regularly. The fact that all the activities are going on normally is a sign of great efficiency.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2686

408. LETTER TO RAMCHANDRA KHARE

YERAVDA MANDIR,
November 9, 1930

CHI. RAMBHAU,

I have your nice letter. Your handwriting too is good. It is all right that you draw lines. I do not remember having not replied to any of your letters.

It is good that with the advance of winter you are also gaining weight. If you take enough exercise you will beat the cold instead of the cold beating you.

Do you write to Lakshmibehn from time to time? It is good that you are learning *bhajans* by heart. You have to preserve and enhance the prestige of Panditji's position. That will happen only when you outshine him. Panditji never had the opportunity that you have at your age.

Blessings from
BAPU

From Gujarati: C.W. 286. Courtesy: Lakshmibehn Khare

409. LETTER TO KUNVARJI MEHTA

YERAVDA MANDIR,
November 10, 1930

BHAI KUNVARJI,

I got your cheerful letter. I am very happy to know that you have regained health. I have often observed that people who enthusiastically respond to a call for service and plunge into the work improve in health.

Write to Pragji and tell him that his living in exile is also a form of service. When the Ruler of our destinies requires him in India, He will certainly bring him here.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2688

410. LETTER TO PRABHAVATI

YERAVDA MANDIR,
November 10, 1930

CHI. PRABHAVATI,

I have your letter. You must have received my detailed letters. I will arrange that you get a Gujarati newspaper. I remember that you had written to me about it some time ago, but I forgot the matter altogether. What a careless fellow I am! I want you soon to recover your calm. I hope my letter to Jayaprakash comforted him. You may also write a separate letter and post it directly to me, whenever you wish.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3378

411. FRAGMENT OF LETTER TO MAHALAKSHMI MADHAVJI THAKKAR[1]

YERAVDA MANDIR,
November 10, 1930

. . . will not remain backward. Both the positions are acceptable to us. Having shed fear, why should we worry about anything? My blessings to all the women.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6803

412. LETTER TO BULAKHIDAS

YERAVDA MANDIR,
November 10, 1930

BHAI BULAKHIDAS,

I have your letter. It is only through sacrifices such as yours and your wife's that the drink evil will end. I hope that your wife has now fully recovered. Give my compliments and blessings to her.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3138

[1] The addressee cannot be identified. However, the letter is listed in the G.N. Register among those addressed to Mahalakshmi Madhavji Thakkar.

413. LETTER TO ABBAS

YERAVDA MANDIR,
November 10, 1930

CHI. ABBAS,

I got your letter. I have hit upon a simple method of ascertaining the count of yarn, and it is this: the number of rounds in the quantity of yarn equal to the weight of one anna should be taken as its count. I understand what you say about the rest.

I hope you keep good health.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6304

414. LETTER TO GANGABEHN VAIDYA

November 10, 1930

CHI. GANGABEHN,

I have your long letter. But it was not too long for me. You should not worry about your spellings when writing to me. Your aim should be to explain your meaning, and I follow what you say.

You have undertaken a heavy responsibility. But the Lord protects you. He has rewarded your work with success in the past and will do so in future as well.

I am writing to Lilabehn. How can we help her if she herself does not keep up courage? We have resolved to solve the problem of women. In fact it is being solved. They have submitted themselves to a fine test. The whole world has its eyes on the women of India. Write in detail to me from time to time. If you don't get time to write, ask somebody else to do so. You should make someone your secretary.

I have received no letter for Kakasaheb yet.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–6: G.S. Gangabehnne, p. 45; also C.W. 8761. Courtesy: Gangabehn Vaidya

415. LETTER TO MANU GANDHI

November 10, 1930

CHI. MANUDI,

Your letter was very good. And the handwriting was fine, too. You should make further progress. I see that your rate of spinning per hour is greater than mine. Do you spin 306 rounds or yards? I hope you know that there is a difference between the two. A round=4 ft., and a yard=3 ft. On which type of wheel do you spin, and what is the count of the yarn? Nobody, including myself, knows when I shall be released. Even the Government doesn't know. But why should we think about the matter? What difference does it make whether or not I am released? You ask me to send you a picture. But how can I get one in jail? We can't get such things in a jail. If, however, I come across any, I will preserve it for you.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 1505. Courtesy: Manubehn Mashruwala

416. LETTER TO RAIHANA TYABJI

November 10, 1930

Khuda Hafiz

DEAR DAUGHTER RAIHANA,

I have your letter. I was very glad.[1]

Shouldn't you regard this much Urdu enough for the day? If, even after your second lesson I do not write a few lines in Urdu, you might give me up as an unteachable pupil. What should I do then? If you don't have to spend too much time and take too much trouble in writing Urdu so neatly, continue to write to me in Urdu. That would help me to keep up some Urdu without special effort. You are all free to laugh as much as you wish at

[1] The letter so far is in Urdu. The rest is in Gujarati.

my bad handwriting, and at spelling that is still worse. But please don't give me up as unteachable.

But I must say that there is no limit to your cunning. I don't know where you learnt it. I certainly do not remember to have taught that. The poor girl! As soon as I permit her to write in Urdu, she goes further and asks me to write in Urdu. But, having adopted you, how can I get away from the fact? *Vandemataram* to Mother. Embrace Father on my behalf, and pull his beard hard.

Blessings from
BAPU

SMT. RAIHANABEHN

From a photostat of the Gujarati: S.N. 9623

417. LETTER TO JAISUKHLAL GANDHI

YERAVDA MANDIR,
November 10, 1930

CHI. JAISUKHLAL,

I have your letter. If you keep good health without milk, I don't wish to press you to drink it. Don't wait till your health has completely gone down before you start drinking it.

For some time, write to me regularly. About Chalala, do what is possible after discussing the matter with Shankerlal. How are Ramjibhai and Jivanlal? Convey my blessings to both.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./III

418. LETTER TO SHANTA

YERAVDA MANDIR,
November 10, 1930

CHI. SHANTA,

Your letter. Kashinath writes that you have fever again. How is it? You must be careful in everything. It is well you have gone with Gangabehn. You can come back if the climate there does not suit you.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 5260

419. LETTER TO NARANDAS GANDHI

[*November 11, 1930*][1]

CHI. NARANDAS,

This time, too, I got your packet in two parts, first the English letters and then on the next day the others. There was also a previous occasion when this happened. They open the packet and look into the letters, hurriedly or carefully as they feel inclined before they hand them over to me. They are of course required to read the letters. The letters are given to me in two parts so that I may get some of them at any rate as early as possible.

I had again a long letter from Keshu. I find much substance in what he says. He has gone deep into the matter. I have formed the impression that . . .[2] is hiding something. Read my letter to Keshu and to . . .[3] before you pass them on. I have asked him what he thinks about Keshu. I think his unpunctuality and other shortcomings are such as we can tolerate. Being sincere, he does not want to make a false show. He refuses to do anything which is beyond his capacity or which does not appeal to him. But he has certainly the spirit of service in him. Since he is pure at heart, I think it is our duty to bear his minor faults. But Mahadev is there now and he says that he will abide by Mahadev's decision. If Mahadev cannot settle the matter, in the last resort I will do so.

What you say about Hari-ichchha is correct. If you cannot stop the marriage from taking place in the Ashram, put up with the event. I had indeed guessed about it and that is why I put that question to Harilal in my letter to him.

Did you read the further details about speed in spinning on the *takli* which Balkrishna gave in his letter this time? It is increasing there. I count the attainment of this speed a very important achievement. I remember that four years ago a speed of hundred rounds per hour was considered excellent. Now 160 rounds is the standard for passing, according to Vinoba. Gangabehn has undertaken a big task. But God has always blessed her

[1] The letter was evidently begun earlier and completed on this date.

[2] & [3] The names have been omitted.

undertakings with success. Don't mind if Kusum has gone. Who will now help you personally? I am sure you will feel hard pressed for want of enough workers to help you. Owing to so many hands having left, the burden of work is likely to increase rather than diminish. Who will take Kanta's place? Send me a final list of all the women who leave.

I approve of your diet. If it suits you, it is almost an ideal combination. Do not increase the quantity of ground-nuts and do not eat ground-nuts and copra on the same day. The quantity of milk must not decrease now. Half a pound is the minimum you should take. It is Dr. Muthu's view that that quantity supplies the necessary vitamins. If you feel weak, increase the quantity of milk or curds. Read my letter to Bhansali. If he still wishes to be admitted, do what you think best. If you are firm with him, you will have fewer difficulties with him. Also read my letters to Lilabehn.

I don't see any substance in Mathew's suspicion. Read my reply to him. Parnerkar should take rest. Perhaps change of air may also be necessary. He ought to improve his health.

I must get now a strong piece of leather for the soles or a new pair of utility shoes. There are people who deserve "shoes", but, when they get them, they do not accept them very cheerfully. I, on the other hand, became fit for "shoes" long ago and am now impatient to get them!

Send with anyone who may come on a visit here Krishnadas's books in Kashi's possession. I am in no hurry about them.[1]

Tuesday morning, November 11, 1930

Tell Devdas that I have still not received his letter. Where and when was it posted? What did he say in it? Let him write again. If he can give me the date of that letter, I can make further inquiries.

Does anyone go and visit Somabhai and others who are in jail? I know that it is difficult to visit such a large number. But you should select those who are likely to be visited by nobody else. It would be good if you could make some arrangement for visiting such prisoners.

Prabhavati gets no Gujarati papers at all. We regularly receive *Mumbai Samachar* and other papers, and out of these you should send one or two to her. She wrote to me about this once or twice but I forgot to mention it in my letters. I had a separate letter

[1] For the text of the discourse which followed, *vide* Vol. XLIX, "Letters on the *Gita*"—Ch. I.

from . . .[1] yesterday. Before I could write to him the letter which I wished to do, I had this letter of repentance from him and so the reply which I have given to him is altogether different from what it would otherwise have been. The impression I have formed from his letter is that he is still hiding much. You will understand this if you read my letter. It has been a painful story.

Blessings from
BAPU

[PS.]

Read my letter to Surendra Mashruwala. Call him and tell him that, if he wishes to come and stay in the Ashram, he is welcome to do so.

There are 82 letters.

From a microfilm of the Gujarati: M.M.U./I

420. *LETTER TO SURENDRA MASHRUWALA*

YERAVDA MANDIR,
November 11, 1930

CHI. SURENDRA (OF VIDYAPITH),

I got your letter. You need not feel worried. The disease from which you suffer is quite common these days. If you take nutmeg, take only a pinch of it daily. But the real remedy is mental. You should always keep your body and mind fully occupied. Never remain in a place where you are alone. You should eat simple food, and at fixed hours. If you stand it, you should bathe in cold water. You may live in the Ashram, if you feel happy there, or go to Wardha. I think you will probably feel uncomfortable at Wardha. If you prefer to go to the Ashram, Narandas will call you up there. Don't worry at all. I will certainly write to you frequently. You should write freely to me. More in the next letter.

Blessings from
BAPU

[PS.]

After Kakasaheb is released, take his advice and then do what you wish.

From a photostat of the Gujarati: C.W. 1506. Courtesy: Manubehn Mashruwala

[1] The name has been omitted.

421. LETTER TO BEHRAMJI KHAMBHATTA

YERAVDA MANDIR,
November 11, 1930

BHAISHRI KHAMBHATTA,

I have your letter. I have tried the Jivan spinning-wheel. It works quite well but at present I am experimenting on the Gandiv wheel. The Jivan wheel is used by Kakasaheb. He finds it quite convenient to spin on it, whereas he did not on the Gandiv wheel. Personally, I have fallen in love with the latter for its simplicity and low cost. However, I can give no final opinion yet. Why cannot you experiment with a milk diet in Bombay? There is no risk at all in doing so. Probably curds will agree better than milk. If the palate is no problem with you, I would advise you to try the experiment of a milk diet immediately. It will certainly do you no harm; it provides sufficient nourishment.

To you both,

Blessings from
BAPU

BHAI BEHRAMJI KHAMBHATTA
275 HORNBY ROAD
FORT, BOMBAY

From a photostat of the Gujarati: G.N. 6598

422. LETTER TO HEMPRABHA DAS GUPTA

YERAVDA MANDIR,
November 11, 1930

DEAR SISTER,

Are the *Gita* recitations at Pratishthan conducted on the same lines as at Sabarmati? In that case, you may note that we have decided now to complete the recitation within seven days instead of fourteen. Write what you and Satis Babu think about it. If the period in which you complete the recitation is different, you need take no notice of this letter.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1675

423. *LETTER TO C. F. ANDREWS*

YERAVDA CENTRAL PRISON,
November 12, 1930

MY DEAR CHARLIE,

Though I wrote to Mira only the other day sending you my love and telling her I must not write to you as I could not write all I wanted to, I cannot restrain myself from writing to tell you how delighted I have felt to get a letter from you directly. I think of you every day and that often. You will give a good account of yourself wherever you are and you do so because you will always be where you are led.

I have not got any of your two books as yet. I read the *Times* review copied in a local newspaper.

I was sorry to hear that Gurudev had not kept well in America and that he was returning. The marvel is that he can stand the strain at all at his age. Please give my love to him and the Greggs.

Love.

MOHAN

[PS.]

Kaka is with me given as companion. He sends you his love. Both of us have kept well.

C. F. ANDREWS, ESQ.
C/o PHELPS STOKES FUND
101 PARK AVENUE
NEW YORK CITY
U.S.A.

From a photostat of the original: C.W. 9318. Courtesy: Africana Museum

424. LETTER TO MIRABEHN

YERAVDA MANDIR,
November 13, 1930

CHI. MIRA,

Your letter. The arrangement about translating my remarks on the *Gita* chapters is quite good. I shall look forward to the joint handiwork. I want to pour myself out into those chapters. This means additional work for you and will take up a great deal of your time. However, I know you won't feel the strain of it, as you love that work.

Here is a letter from Andrews, this time, for me to send you. He could not restrain himself from writing to me directly. I have at last given him a few lines. Don't give any time to the Gandiv till Keshu has obtained mastery over it and gives you a machine in working order. For me it continues to provide further delights. The original *mal* for the motor wheel at last had to be discarded, as I could not cut it any further for tightening it. It has to be fairly stout and thick. I had nothing with me in the hand-spun *mals* of the required thickness. As you know, I criminally neglected to learn how to make these little odds and ends. And I was bent on having only the hand-spun stuff. I had to give full two hours to the first attempt. It was successful and was possible only because only a short length was required. My second attempt took me barely half an hour. I had to make another for emergency, which occurred at once, for the original threads from which I made the *mal* were weak. I have now thought of a device of quickly twisting to the required strength practically any number of threads. My third attempt will therefore mean still less time. And meantime I am having now an accumulation of little bits of stout hand-spun chords which I can use for watch-guards and the like. All this gives me delight and comfort, for it means greater mastery over the wheel. And this has become so easily possible because of the incredible simplicity of the Gandiv. But I am not going to regard my opinion as final or authoritative till I have corroboration from someone who knows much more than I do of the mechanism of the charkha. But I warn you against regarding this detailed description as any incentive for you to tackle the Gandiv. I know if I was ouside, I could not have

given all this time, thought and attention to the thing. It might not have even been desirable if it was to exclude other urgent matters. I have given you the details merely to share my joy with you. The charkha, the *takli* and the bow have become a fascination with me. I do not seem to get tired of them. Daily I wish I had more time to give to these things. I want to secure greater output on all the three. But I am so clumsy and so stupid and slow. Somehow or other I feel that it is not the rigidity of old age that prevents from gaining a greater output. I have not the proper knack I fear. However I find satisfaction from the knowledge that God will accept this little offering as the best possible for me in the circumstances. If you can stand the cold bath in winter, nothing can be more bracing. You will not strive against nature. If there is no instantaneous warm reaction, you must revert to the warm bath. The condition of reaction is vigorous rubbing with the bare hands. I had sorrowfully to give up cold baths only after that wretched attack of pleurisy in London in 1914. Your food is quite good. It may be necessary to take more ghee. Experience has shown that you need a fair measure to keep strength, heat and weight.

Gangadevi may walk a little. She must take measured steps and begin with a few minutes only at a time. All risk of a set-back should be avoided. She will get rid of the urinary trouble by taking a hip-bath. If the water is chilly a little hot water may be added to take the chill off. This hip-bath is almost an infallible remedy.

Is not this uncle, who has married, somewhat elderly and who vies with you in indifferent spellings, though very learned?

So according to your birthdate, you are only a babe a few months old!! You have therefore many a summer to look forward to.

Love.

BAPU

From the original: C.W. 5420. Courtesy: Mirabehn; also G.N. 9654

425. LETTER TO SHARDA C. SHAH

YERAVDA MANDIR,
November 13, 1930

CHI. SHARDA,

Your letter. Continue to have sun-bath and oil-massage. While spinning on the *takli*, the thread should never snap. I could not understand your saying that there is little waste on the spinning-wheel. If you tell me the amount of waste in a given number of rounds of a particular count I would understand it. Calculate it this way. There is another way also. Find out how often you pulled out the yarn and how often it snapped in the course of half an hour. Is it clear to you that there is a difference between calculating the waste and [the frequency of snapping]? If you have understood this, write to me what this difference is.

Blessings from
BAPU

From the Gujarati original: C.W. 9894. Courtesy: Shardabehn G. Chokhawala

426. LETTER TO VASUMATI PANDIT

November 13, 1930

CHI. VASUMATI,

I have your insipid letter. How is it that, though participating in such a great revolution, you could not think of anything to write about? It is possible, of course, that the mind may be stunned by the great changes taking place and reason may stop working; if so, one cannot think of anything to write about. At such a time, one's mind may be wholly absorbed in work and can think about nothing else. If you are in such a sublime state of mind, I have nothing to say. I would then be satisfied even with a letter to this effect: "Bapu, everything is going well. Vasumati."

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9293

427. FRAGMENT OF LETTER TO MAHADEV DESAI[1]

November 13, 1930

I also see an error of principle in what you say regarding spinning and French. Having dedicated yourself completely to spinning, you cannot do anything else for your personal benefit while spinning. If somebody comes for a chat with you, you may talk with him for the sake of good manners. But you cannot argue that, instead of his taking up your time in talking, he may as well teach you French. You may, if you so wish, escape from the necessity of having to talk to him, and he also will not go on talking just in order that he may stay longer. But once he has agreed to be your teacher, he is bound to sit with you sufficiently long. All this has reference to the time when we are spinning for *yajna*. I have been realizing the force of this argument in my own experience. If, while I am spinning, I start thinking about other things, the speed of spinning and the count and evenness of spinning are adversely affected. Imagine Romain Rolland or Beethoven playing on the piano. They would be so absorbed in the music that they would neither be able to talk with anyone nor think about anything else. An artist is not apart from his art. If this is true in regard to the music of the piano, how much more so must it be regarding the spinning-*yajna*? It may be true that, as we are today, we cannot act in this spirit but that is another matter. If we keep our ideal pure, we are bound to succeed one day in putting it into practice. Let me repeat that I am not criticizing what has happened. Pitifully imperfect myself, what right have I to criticize anybody? Do I put into practice all that I know to be true? If I had done that, the seven lakh villages would have been filled with the sweet music of the spinning-wheel long before now. If even now I could live perfectly in conformity with what I know to be right, the cult of the spinning-wheel would spread fast all over the country though I am here in jail. "Though the aspiration is beyond my strength at present, the mind is set firmly on it. If God so decrees, I shall become the

[1] The source does not mention the addressee. But in "Letter to Narandas Gandhi", pp. 317-22, where Gandhiji discusses spinning as *yajna* he asks Narandas to "understand" what he has said on the subject in his letter to Mahadev Desai. Presumably this is the letter.

essence of light." (Plagiarized from Raychandbhai, with apologies to him) I shall tire of praising the music of the spinning-wheel when Malaviyaji does of praising the *Bhagavata* Purana. We cannot, of course, speak of a spinning-wheel Purana. It will be for those who come after us to compose a Purana and they will do so if we have achieved anything which can be a worthy theme. Just now, we are composing a few tunes of the spinning-wheel music. How great the music will be which ultimately results from them, will depend on our *tapascharya* and the measure of our self-dedication. . . .[1]

. . . I shall now dwell further on the argument of the previous letter.

I think the ideal is that we should observe complete silence when engaged in the spinning-*yajna*, and think exclusively about spinning, that is, khadi or go on repeating Ramanama. We should, of course, understand Ramanama in a wide sense. Really speaking, we should go on repeating Ramanama silently to ourselves all the time, whether or not we consciously utter it with our lips. It should be the unvarying accompaniment to all our thoughts and activities, like the tune on the *tamboora* in a musical recital. When, however, our attention is not wholly absorbed in the work which we are doing, we should consciously go on repeating Ramanama. While spinning, we generally talk with somebody or listen to what people tell us or do some other work. This kind of spinning is certainly not *yajna*. If the *yajna* of spinning is a sacred obligation, the time which we give to it should be wholly dedicated to it. He who lives his life in the spirit of *yajna* and works without attachment will always be engaged in one task at a time. Though I know this well enough, I was the first to sin (be it more or less) in this respect, for it can be said that I never sat down in a secluded spot to spin quietly, that is, in complete silence. On my silence days, while spinning I either used to hear the mail being read out to me or listened to what people wanted to tell me. Even here I have not given up that bad habit. Is it any wonder, then, that though I spin regularly I have made no progress at all in the field and have barely acquired the speed of 200 rounds an hour? I see in myself many other deficiencies, besides this; for instance, while I am spinning the thread snaps, I do not know how to make a belt, know very little about spindle-holders, cannot tell the quality of cotton, cannot ascertain with precision the

[1] Omission as in the source. What follows seems to have been taken from a subsequent letter.

evenness of the thread and cannot judge the quality of the fibre. Does this befit one who claims to do spinning as *yajna*? Is it then surprising that the progress of khadi should be slow? If God is in truth God of the poor, and certainly He is that, and if khadi is the symbol of His grace, then I am the oracle, or what you will, who proclaimed this truth, and yet how slack have I been in putting into practice my own teaching! I, therefore, never feel tempted to criticize anybody else in this matter. I am only trying to describe to you my own deficiency in this regard and my pain, and the self-understanding and knowledge which result from that pain. Though I have occasionally expressed such sentiments while talking with Kaka, you are the first person to whom I have expressed them so clearly, and I got the opportunity to do this because you combined the study of French with spinning. Let me repeat that I see no fault on your part in having done that. On the contrary, I see what an imperfect preacher of the *mantra* of spinning I have been. I knew the *mantra* but did not observe its ritual perfectly, and, therefore, it failed to reveal its full power. Apply to all activities in life the argument which I have applied here to spinning. You will then be able to feel in your imagination the wonderful peace and sense of fulfilment which we can experience in our life. This is the meaning of the verse, "Yoga is skill in work".[1] If we cultivate this attitude, we shall attempt only what is within our capacity to do and shall rest content with it. I am convinced that by working in this spirit we shall have contributed most to our own development and that of society. But all this will be mere philosophizing if I myself do not follow it in practice in everything I do. I am certainly making progress day by day in my effort to do so. What will happen when I am released, God alone knows. If possible, observe this at least in practice. Spin in this systematic manner the number of rounds which you regard as your daily contribution to the spinning-*yajna*. You may spin the rest in any manner that you can, for the purpose of increasing the country's wealth. I feel tempted to go on writing still further. But I think I should stop here.

[From Gujarati]

Gitabodh, pp. 29-32

[1] *Bhagavad Gita*, II. 50

428. LETTER TO SHIVABHAI PATEL

November 13, 1930

CHI. SHIVABHAI,

I came to know only from your postcard that you had been released. Pyarelal had completely forgotten to tell me about it. How did you get scabies? It is a disease which is in fact quite easy to cure. I hope you observe proper restrictions in your diet. Write to me and tell me how long you were in the temple, and describe your experience in it.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9501

429. LETTER TO GANGADEVI SANADHYA

YERAVDA MANDIR,
November 13, 1930

CHI. GANGADEVI,

I have not written for a long time and you seem to have taken a vow of not writing to me unless I do. I have written to Mirabehn fully regarding walking and the pain you have. She will explain to you. Do not hesitate to write to me anything you feel like. How is Totaramji?

Blessings from
BAPU

From a photostat of the Hindi: G.N. 2543

430. LETTER TO ABBAS TYABJI

YERAVDA MANDIR,
November 14, 1930

BHURRR TO WHITE-BEARDED YOUNG MAN, THREE WEEKS' GUEST,

If I write in Gujarati to the daughter, who, though a mere girl, tries to look old, why should I not write in the mother tongue to the father who, though old, is getting younger day by day? In the West people communicate by means of wires, and transmit images too. I have the gift of the East. I see before me a youthful face, white-bearded but bursting with hearty laughter, and I hear the man telling the reporter: "I shall be back in the guest-house within three weeks." I have in my pocket the likeness of his face notwithstanding that I don't have a pocket. The old man has played his part marvellously well. The whole family is like him! May God protect him. *Khuda Hafiz.*

Bhurrr from
BAPU

From a photostat of the Gujarati: S.N. 9573

431. LETTER TO KUSUM DESAI

YERAVDA MANDIR,
November 14, 1930

CHI. KUSUM (SENIOR),

What shall I write to you? Once you sat down to write to me, you could give me plenty of news. Now adhere to the resolution you have made. You can, if you wish, complain about your lot to me. We must find our happiness in suffering. One may say that that is the teaching of the *Gita.* I don't however wish to give a sermon.

I had at last to ask them to send me a pair of sandals. I require no clothes. I use the rug supplied from here. And I also have with me the one which I had taken with me when starting for the march. I have received plenty of khadi. I hope you are all right now. Kakasaheb will be released by the 28th.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1809

432. LETTER TO TEHMINA P. JOSHI

YERAVDA MANDIR,
November 14, 1930

DEAR SISTER,

I *have*[1] your letter. I am not and will not be bored. Please do not hesitate to write to me whenever you wish. It was good that you mentioned Dadabhai [Naoroji] in your letter. He was like a father to me. When I first reached England he was the only senior person to whom I had a letter [of introduction]. He took me under his care then and never left me afterwards.

It was he who led us during our early days in South Africa. Every fortnight (almost) I used to have a letter from him. Today I am enjoying the fruit of his paternal blessings.

Blessings from
MOHANDAS

From a photostat of the Gujarati: S.N. 115

433. LETTER TO BHAGWANJI PANDYA

November 14, 1930

CHI. BHAGWANJI,

I have your letter. Real progress appears to be slow but in fact it is the short cut to our destination. As man engages more and more in the service that has fallen to his lot, without attachment to the result, he attains freedom from desire without effort. Control over the sense-organs, too, then becomes an absolutely easy thing.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 330. Courtesy: Bhagwanji Purushottam Pandya

[1] Underlined in the source

434. LETTER TO PADMA

YERAVDA MANDIR,
November 14, 1930

CHI. PADMA,

What a careless girl you are! Why do you write what looks like the marks left by a fly crawling across the sheet, and spoil your handwriting right from this age? Can you not get ink there? And you don't write anything about your health. You are quite right when you say that our sacrifices are nothing as compared to the sacrifices made by the women on that side. Well, then, learn to make similar sacrifices while you live there and devote yourself wholly to service.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6115

435. LETTER TO ABDUL KADIR BAWAZEER

YERAVDA MANDIR,
November 14, 1930

BHAI IMAM SAHEB,

When you get this letter, you will have been released. I heard that you had had fever recenty, but I hope you have completely recovered now. Let us wait and see when you return as the Government's guest. I have heard from others about your activities in jail, but I should like to have a first-hand account from you. Has Amina calmed down now? Did Qureshi see you?

Blessings and Vandemataram from
BAPU

From a photostat of the Gujarati: G.N. 6646

436. LETTER TO GANGABEHN VAIDYA

November 14, 1930

CHI. GANGABEHN,

Your letter to Kakasaheb was received late. I understood the situation better from it. People certainly give you credit. But exercise the utmost patience. You have taken upon yourself a great responsibility. But you should meditate over those three verses which we have recently included in the prayers. Those who work for God with His name ever on their lips, He makes them His special concern and ensures the success of their undertakings, and it is He who guides them; why, then, should we worry?

Padma seems to have got fever. She has a swelling too. If you cannot judge what to do to cure her, get her examined by Haribhai. If you can judge what to do, don't be afraid to apply any treatment you think best. Even when doing that, you should feel that you are guided by God and take measures which seem best at the moment; having done that, you should rest completely free from worry. Do not take upon yourself a burden beyond your strength to carry.

Man has ill-treated woman and is still doing so. But the remedy for this ultimately lies in woman's own hand. If she stops thinking that she is weak, she can be free this very day. The really strong are not those who are strong in body. Ravana, who was a demon, that is, had physical strength, was helpless before the seemingly weak Sita. I am sure you remember the story. Sita was under the protection of a boon to the effect that anyone who cast an evil glance at her would be instantly burnt to ashes. Ravana knew this and that is why, though he carried her away, he could not touch her person with impure thoughts. He had to entreat Sita to let him embrace her. He threatened her time and again in the hope that she might yield; but unless she yielded of her own free will he was, in spite of his strength, as helpless as a goat. Though physically Sita was utterly helpless, in spirit she was a lioness.

We know the meaning of a boon. It is only a symbol. Every woman who has inviolable purity of character enjoys the same boon as Sita did. Any man who casts an evil glance at such a woman would be instantly burnt to ashes. If man has ill-treated

woman, the reason is that she, too, has yielded to lust. Being enslaved by passion, both forgot their higher nature, forgot that they were souls and remained mere bodies. So far as the body is concerned, man is undoubtedly the stronger of the two. Hence woman was enslaved by man and the impression came to prevail that she was helpless before man, that she was weak and always needed man's protection.

As souls man and woman are equal. If a man does not recognize his spiritual nature but a woman does, the latter is the stronger of the two, as Sita was stronger than Ravana, and the other remains weaker, as was Ravana. Don't believe, moreover, that this was possible only in the time of Rama. Even today there are countless Sitas in the world who require no man's help and are yet safe against all danger. One such is Janakimaiya. You must have seen her. Whenever I went to Bombay, she came and saw me. She had not much intellectual capacity to speak of, but had boundless strength of spirit. She must have been good-looking in her youth. She embraced a hard path of service in the prime of her youth. I have known other Indian women like her, and also Englishwomen. They are examples of but a small measure of spiritual strength. A woman who has fully grown in soul deserves to be revered as the world's mother.

For those who wish to cultivate such strength, *satyayuga* exists today. Your task, therefore, is to make women strong. That is the right method of securing justice from men. A man like me may guide you and awaken other men to a consciousness of their duty. But my capacity for serving women is limited.

Women alone can serve women perfectly. It is my ambition, through the Ashram, to prepare not one such worker but many. An opportunity to do so has presented itself to us just now.

If you have not followed this, ask me to explain again.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro – 6: G.S. Gangabehnne, pp. 45-7; also C.W. 8764. Courtesy: Gangabehn Vaidya

437. LETTER TO PREMLILA THACKERSEY

YERAVDA MANDIR,
November 14, 1930

DEAR SISTER,

You must have got my letter acknowledging receipt of the cotton, and also the one I wrote in reply to yours. Please send again three pounds of cotton. I hope all you sisters are well.

Blessings from
MOHANDAS

From a photostat of the Gujarati: C.W. 4816. Courtesy: Premlila Thackersey

438. LETTER TO GANGABEHN JHAVERI

YERAVDA MANDIR,
November 15, 1930

CHI. GANGABEHN (JHAVERI),

I got your letter. I see that you are really ill. It will be enough if you can get fruits like oranges, sweet lemons, fresh grapes, etc. It will also help you if you take dried black grapes or raisins soaked in water. As long as there are symptoms of dysentery, you should very carefully remove the skin, or drink the juice. Whenever the stomach is out of order, you can certainly fast for a few days no matter how weak you are and you will always find that fasting benefits you.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3108

439. LETTER TO PREMABEHN KANTAK

YERAVDA MANDIR,
November 15, 1930

CHI. PREMA,

I got your letter. You certainly did well in consulting a doctor. But I cling to the cure I have suggested. You may, if you wish, carry out the doctor's treatment afterwards. Fast for at least seven days before you do anything else. We should never be afraid of fasting. During a seven-day fast, you will be able to attend to almost all your work. When I first undertook a long fast, I did not rest for a single day and experienced no difficulty on that account. It was a seven-day fast. At that time, I did have some fat on my body. Only a person who has no reserve of fat is forced to lie down during a fast. After two days of fasting, you will actually feel stronger. For two days, you may get a feeling of being hungry, but it will disappear after that and real hunger will return when the blood has been purified. Till that time, you should take an enema every day and keep the bowels clean. If, after taking the enema, you remain in the *ardha sarvangasan* posture, the water may even reach the large intestine. You may omit this, however, if you do not know how to do it. During the fast, you should drink plenty of water with soda bicarb and salt mixed in it. You may mix five grains of salt and ten grains of soda in every eight ounces of water and may safely drink up to eight cups of such water. You should also take sun-bath. I should like you to do this without any fear in your mind. You may tell the doctor about it, if you wish. Probably he, too, will approve of this cure. Many doctors now know about the miraculous effects of fasts.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10241; also C.W. 6690. Courtesy: Premabehn Kantak

440. LETTER TO HEMPRABHA DAS GUPTA

YERAVDA MANDIR,
November 15, 1930

CHI. HEMPRABHA,

All right, I drop 'Dear Sister'. However I may have addressed you, I tried to be like a father. Daily I pray to God to make me worthy of your love and confidence. The thought of women like you makes me feel the hand of God in the *yajna* of self-purification. Your Hindi is so lucid that I don't find any trouble in understanding it. The truth is that language is inadequate for heartfelt emotions. They just manifest themselves. Krishnadas is now released. Welcome him as one of your own. I have a letter from him. Anyway I have written to him to see you.

My letter about the *Gita* must have reached you.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1676

441. LETTER TO J. C. KUMARAPPA

YERAVDA MANDIR,
November 16, 1930

MY DEAR KUMARAPPA,

If a man makes an unalterable decision to do or not to do a particular thing, it is for me a vow. The strongest men have been known at times to have become weak. God has a way of confounding us in our strength. Hence the necessity of vows, i.e., invoking God's assistance to give us strength at the crucial moment. But I must not strive with you. It seems to me that we mean the same thing but express it differently—you in Spanish and I in Italian, shall we say?

Love.

BAPU

From a photostat: G.N. 10082

442. LETTER TO SUSHILA GANDHI

YERAVDA MANDIR,
November 16, 1930

CHI. SUSHILA,

I have just got a letter for the first time from Manilal. He informs me that he keeps very good health. He has lost not 40 lb. but 22 lb. Even that is a lot. But he seems to be very cheerful, and has also been reading a great deal. God has given him the strength to live in all circumstances. Moreover, he is simple at heart and so God always protects him. Probably you know all this, but the more often you hear the same thing the happier you will feel. Write to me regularly. Coax Bharati to scribble letters of the alphabet.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4777

443. LETTER TO SHANTA SHANKARBHAI PATEL

YERAVDA MANDIR,
November 16, 1930

CHI. SHANTA (SHANKARBHAI),

I have your letter. It is true indeed that you make a great many plans in your mind. But, then, you are not too old to carry out many of them at the proper time. Just now, however, in devoting oneself whole-heartedly to the work one has taken up lies the pursuit of painting or music or Sanskrit; it is marriage for those who want to marry and the vow of virginity for the unmarried. Write to me from time to time letters as long as the last one and fearlessly put before me all your thoughts, whether they are wise or foolish.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4056

444. LETTER TO MANSHANKAR J. TRIVEDI

YERAVDA MANDIR,
November 16, 1930

CHI. MANU,

I have your letter. As long as you continue to get fever and the doctor forbids you to leave the bed, you need not yourself write to me. It will be enough if you ask the person attending on you to write a few lines. Of course we were happy to read your letter. There is no hurry about Almora at all. I certainly would not insist that you should go. I had only made a suggestion. It is for the doctors to consider it.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 7770

445. LETTER TO MAHAVIR GIRI

November 16, 1930

CHI. MAHAVIR,

I got a letter from you after many days. Kakasaheb does read your letters. When you write a letter to me, it is as good as writing to him. You cannot write anything specially for him in a letter to me. But now it will not be even two weeks before he is released. Your experiences have been useful. You are right when you say that whether a person learns or not depends mostly on how hard he works. All that a teacher can do is to point out his error when he goes wrong.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6221

446. LETTER TO RADHA GANDHI

November 16, 1930

CHI. RADHIKA,

I got your letter. A good book too can be a revered guru. But God is the only true guru. When we learn to feel His presence in our heart, we shall have met the revered guru whom we seek.

I had heard about Hari-ichchha's betrothal. But it is from you that I hear about her wedding. To whom was she married, and how many persons attended the wedding? If Hari-ichchha is there, ask her to write to me. What is there to be shy about? What is the age of the husband? What is he? If you don't know all this, inquire and tell me. Rukhi is being tried well. Are you all right now?

Blessings from
BAPU

From the Gujarati: C.W. 9315. Courtesy: Radhabehn Chaudhri

447. LETTER TO PRABHAVATI

November 16, 1930

CHI. PRABHAVATI,

I have your painful letter. I feel extremely unhappy that you get fainting fits every day. You must get away from there and go and live in the Ashram and cure your fits. This disease cannot be cured with medicine. Only change of air and congenial company will cure it.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3379

448. LETTER TO MAHALAKSHMI MADHAVJI THAKKAR

YERAVDA MANDIR,
November 16, 1930

CHI. MAHALAKSHMI,

Your letters are very precise. I learn many things from them. Don't be disheartened, or get angry, if some women do not keep their word. The wrong habits of many years will not change in a day. But a rope leaves a mark even on granite, if it rubs against it day after day. We should have faith that in the same way even hearts as hard as stone cannot but feel the effect of the rope of love continually rubbing against them. I have written to Chandra. If Chandra wrote the letter without help from anyone, it was a very good letter indeed. My blessings to all the women.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6804

449. LETTER TO RUKMINI BAZAJ

YERAVDA MANDIR,
November 16, 1930

CHI. RUKMINI,

I got a letter from you after many days. I was glad to learn that you had completely recovered your health. I hope the others also have recovered. What does Benarsilal intend to do there? How do you find the air at Kashi? I suppose you know that Nagardas Gandhi of Limdi lives there. His wife came and lived in the Ashram for some time. And Anandshankarbhai[1] also is there. If you have not met all these persons, meet them when you get an opportunity to do so. Ask Benarsilal to write to me.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9054

[1] Anandshankar Bapubhai Dhruva

450. LETTER TO JAYAPRAKASH NARAYAN

YERAVDA MANDIR,
November 16, 1930

CHI. JAYAPRAKASH,

You must have got my letter. That Prabhavati is daily suffering from gastric trouble is intolerable. A change of climate and congenial company can cure it. I would request you either to escort or arrange to send Prabhavati to the Ashram. She can return when cured.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 3380

451. LETTER TO NARANDAS GANDHI

4.30 a.m. November 13/17, 1930

CHI. NARANDAS,

They sent me your packet at 4.30 p.m. on Wednesday, that is, yesterday.

The devotee "renounces all undertakings".[1] This means the devotee will not draw up schemes of future expansion. For example, if a merchant who deals in cloth now has any plans of selling firewood as well in the future, or if he, having one shop only, thinks of opening five more shops, that would be *arambha* (undertaking) on his part, and the devotee will have none of it. This principle is applicable to service of the nation as well. For instance, a worker in the khadi department today will not take up cow-keeping tomorrow, agriculture the day after and medical aid on the fourth day. He will do his best in whatever has come to him. When I am free from egoism, nothing remains for me to do.

'The Lord has bound me with a cotton thread; I am His, no matter where He leads me. I have been stabbed with the dagger of love.' A devotee's every activity is planned by God. It comes to him as in the natural course of things. He therefore

[1] *Vide* Vol. XLIX, "Letters on the *Gita*", 21-2-1932.

rests content with, 'this, that or anything else' (येन केनचित् ।) This is the meaning of 'reonouncing all undertakings'. The devotee does not cease to work; indeed he is nothing if not a worker. He only ceases to think needless thoughts about his work. It is these that he has to renounce.

'This has been acquired by me today; that purpose I shall gain tomorrow'[1]— this is the opposite of 'renouncing undertakings'.

I think this answers your question fully. Ask me if anything is left out. Keep this portion with the discussion which is proceeding.

If, along with the new pair of sandals, you have not sent a piece of leather for repairing the soles, and if you can get such a piece and send it with someone who may be coming on a visit here, please do send it, or send it by sample post provided it does not cost much, so that I can use when necessary even the worn-out sandals.

Write to Jamnalal and tell him that I wish him success in his holy resolves. A time will come when he will not have to plan undertakings in this fashion. God will load him with tasks of service one after another. He will not have to plan for them or seek them. Just now, his planning for them is all right. From this he will come to taste the joy of *bhakti*. So long as there are no rains, we have no choice but to exert ourselves and draw water from wells, rivers, streams, etc. But, when the clouds burst in the sky and we have the Ganga flowing at our doorstep, what else need we do then? I think the work he could do in Nasik would have been beyond the capacity of anyone else. All the same, it would be good if others, too, tried. In my own case, I have to content myself with a sincere effort, and I apply to others the same yardstick as I do to me. I can say or write much more about this, but all that can wait till we meet. As for what the heart feels and wishes to convey, I have set it down above. This for Jamnalal.

I have written to you about . . .[2]. It is but right that none of us is satisfied with his confession. The evil in his heart is deep. I have of course written strongly to him. I suppose all of you must have expressed your dissatisfaction to him. So long as we are not satisfied about his purity, we cannot ask him to do any public service. He himself may do it on his own in the spirit of sacrifice. You may act in this matter as you think best. We need

[1] *Bhagavad Gita*, XVI. 13
[2] The name has been omitted.

not be angry with him. We should act as love may prompt us to do. It is only the person on the spot who can realize what love requires him to do in certain circumstances. From a distance one can send no instructions about that.

4.45, November 15, 1930

Tell Manilal that the letter I received this time is the only one I have had from him. I did not receive his earlier letters. If he did write any, how did he send them, that is, with whom? I will inquire if I get definite information. If he is eager to have letters from me, I too wish to write to him. But I have a general understanding with the officials that I would not wirte to prisoners, and I abide by it. I enjoy sufficiently good freedom in other respects in the matter of writing letters and so I do not quarrel with them unnecessarily for further concessions. When our attitude is that we should be content in jail even if they do not permit us to write any letter at all, we ought not to quarrel on such grounds. Even so, we do send messages. Manilal, however, should write as often as he is permitted to do. I have already written to you about his studies and he must have got the message. His present programme of reading is good enough. But the plan which I have suggested seems to me methodical and complete. If, therefore, he can take interest in those books, he should follow that plan. Sushila wrote to me saying that he had lost 40 lb. in weight. I suppose that was an error. Or did he really lose as much as that at any time? Has he now been recovering it or has the reduction come to stay? How about his strength? He is right in his view about Phœnix. If the paper is running at a loss, they should close it. Ask Manilal to write to that effect. I, too, will write, when I am permitted to do so. I had a letter from Pragji. The Headman has just gone out and will decide what reply to give after he returns. Meanwhile you can write to him and tell him that I think Pragji ought to get all the powers which he asks for.

I am awaiting your reply regarding the letter which Devdas wrote to me.

You will find something about spinning in the letter to Mirabehn. I will write to her tomorrow. You will find something more important still in the letter to Mahadev,[1] which I want all of you to understand. To spin by way of *yajna* and to take up spinning as labour in order merely to add that much to one's

[1] *Vide* pp. 301-3.

earning are two different things. In *yajna*, the actual work, though extremely important, is of secondary value. In spinning undertaken as labour, the actual work is all that matters. Irrespective of whether it is anything more than that, even as work it bears fruit. In doing anything as *yajna* one is not concerned with the fruit of one's labour and, therefore, the fruit is immeasurable. That is, *yajna* completely fulfils one's cherished desires. In performing such a *yajna*, one must lose oneself in one's work. By doing that one learns the science and art of working. Anyone, therefore, who would work in the spirit of *yajna* should have such qualities as purity of heart, etc., and should do his sacrificial work with single-minded devotion. He would not even think about anything else when working. A worker inspired with such spirit of sacrifice should have mastered all that is known about the science of spinning and should be daily adding to the existing knowledge. If a peson who has voluntarily embraced the path of sacrifice has made mistakes through negligence or want of means or for any other reason, he should have the strength to rectify them as and when he detects them. I use the word 'spinning' here in a symbolical sense. It stands for proficiency in all the processes relating to cotton. You will think this a big task, which it is and is not. It is not a big or difficult task for those who have recognized its necessity, for they will be making some progress every day towards mastery of these processes and will grow in purity of heart day by day. A person who works in the spirit of sacrifice will be a lover of truth and will, therefore, after he has realized the necessity of working in this spirit, go on voluntarily increasing his knowledge and proficiency without having to make a strenuous effort. Even if he has to do so, he will look upon that as God's grace and not a hardship. I feel, therefore, that all of us should adopt the method which I have explained in a previous letter and understand this deeper and truer meaning of *yajna*. I have explained sufficiently clearly in my letter to Mahadev how much I myself am to blame for our failure to understand this and put it into practice.

5 o'clock, November 16, 1930

I forgot to tell you in my last letter about Kakasaheb's suggestion to reduce exactly by half the time for completing once the devotional reading of the *Gita*. You must have read about it if you saw the letter to Vinoba. I forgot to tell you that you should read that letter. His suggestion is that we shall be conforming better to the tradition if we complete one reading in

a week. Anyone who wants to join in the middle of a week will not then have to think how far the reading must have progressed. Every week you will be reciting the same verses on a particular day. If we complete the reading in a fortnight, the verses read on a particular day of the week change from week to week. It is true that completing it in a week means twice as much time every day. If we read through the whole of the *Gita* at one time, we would take an hour and a quarter or an hour and a half. At the rate of an hour and a half for the whole *Gita*, it will require six and a half minutes per day to complete the reading in fourteen days and 13 minutes per day to complete it in seven days. Those who are interested in the reading will not grudge the extra 6½ minutes. To those who are not interested, even the 6½ minutes being given to the reading at present are a burden. This is Kakasaheb's argument in support of his suggestion. Both the suggestion and the argument appeal to me. Think about them independently and, if they appeal to you, put them before the other members of the group and discuss them. Discuss them with Mahadev if he is there. Those who join in the reading voluntarily and with true understanding of its meaning should be consulted first. If their view is against the suggestion, the matter need not be pursued further. It should be put before the rest of the group only if they welcome it. I have even prepared a timetable for completing the reading in seven days. I do not give it here just now. I will send it if the suggestion is favourably received. But no, there will be no need to write about it, for Kakasaheb will be there in two weeks' time and he will personally explain the scheme. I will add this, however. I think it would be right to permit those who are not even today interested in the reading to leave the prayer-meeting when the reading begins. The reading always comes last, so that everyone will be present during the main part of the prayer, guests and visitors excepted of course. In Wardha, and most probably in the Pratishthan too, they do the reading of the *Gita* in the same manner as we do at Sabarmati. We should, therefore, find out whether the suggestion suits them too, and so I wrote last week to Vinoba and Hemprabhadevi. As we understand better the importance of the devotional reading of the *Gita* and come to look upon the work as the lighthouse which guides our actions in life, we shall be less inclined to grudge the practice of completing the reading in one week. Much will depend, of course, on the person who leads the reading. If he puts his whole heart in it, he cannot but make it interesting. If we meditate during the whole day on the chapter which was read at the

prayer-meeting, we shall discover new meanings in it and understand better those which we know. A *mahavakya* lends itself to ever new interpretations, and the *Gita* is a *mahavakya.*

Afternoon

I got the sandals today. However, send a strong piece of leather for the soles when you find it, so that I can wear the old pair for a few months more.

Monday morning, November 17, 1930

On Tuesdays the letters are posted, if at all, only if I hand them over by 11 a.m. Hence I feel pressed for time for writing the discourses on that day. If, therefore, I write out the discourse on Monday morning, I can finish everything in time and Kakasaheb will have sufficient time to read it slowly.[1]

Blessings from
BAPU

Monday afternoon, November 17[2], 1930

[PS.]

I have tried the sandals on for a day. They fit me very well. Since Lady Vithaldas sends me cotton, I don't want you to send any. If, therefore, she writes to you and asks you to send some, do so.

Do observe the distinction between letters which may and those which cannot be forwarded. It is a good rule that news about public developments which cannot be given to newspapers cannot be given to me either.

There are 60 letters.

From a microfilm of the Gujarati: M.M.U./I

[1] For the text of the discourse which followed, *vide* Vol. XLIX, "Letters on the *Gita*"—Ch. II.

[2] The source has "November 18", but Monday was on November 17.

452. LETTER TO BABALBHAI MEHTA

YERAVDA MANDIR,
November 18, 1930

BHAI BABALBHAI,

I have your letter. When Kakasaheb is released, he will guide you. Write to me from time to time. If you have not acquired mastery over the *takli*, do so. What is your speed on the spinning-wheel and on the *takli*? How much cotton can you card in an hour? What count of yarn do you spin? Give me all this information.

Blessings from
BAPU

[PS.]

Kakasaheb has read your letter. He sends you his blessings.

From a photostat of the Gujarati: S.N. 9454

453. LETTER TO B. J. B. GALVIN

YERAVDA CENTRAL PRISON,
November 18, 1930

DEAR MAJOR GALVIN,

(1) Here is the usual post I send on Tuesdays. Will you please order its despatch today?

(2) There should be a spinning-wheel for me there. Could I have it please?

Yours sincerely,
M. K. GANDHI

From a photostat: C.W. 4504. Courtesy: Prof. B. J. B. Galvin

454. LETTER TO PYARE LAL GOVIL[1]

YERAVDA CENTRAL PRISON,
November 19, 1930

DEAR FRIEND,

Your touching letter of 28th ultimo has been given to me. My sympathy goes out to you in your affliction and I should be glad indeed if this letter brings you any comfort.

In my opinion you are in no way to blame. Having got the lady doctor you were quite right in trusting her. I do not believe in constant change of doctors and hakims. We must trust those whom we get to tell us when they need assistance or are in doubt as to their diagnosis. Sometimes it may be found that the trust was misplaced. But these are risks and chances of life which we must take always. I hope therefore that you will not

[1] This was in reply to a letter dated October 28, 1930 from Pyare Lal Govil, Sub-Judge, Muzaffarnagar, U.P. He had lost his parents some 15 to 20 years ago and his only sister 16 years before writing. Narrating the circumstances of the death of his only child, a 24-year old daughter, following a delivery, he wrote that the sepsis from which she was suffering could not be diagnosed in time. He blamed himself for "culpable mistakes" resulting in her death. He further wrote: "If God has made destinies and every thing happens as has been fixed beforehand then there is no use in praying for mercy. If He is powerless then He need not be approached.

The following *shankas* [doubts] arise:

1. What *prayashchitta* should I perform to wash off this sin of utter carelessness?

2. How to give rest to her soul?

3. Could she have not been saved if correct and timely help had been given?

4. Is God powerless in changing the course of destinies? If so then there is no use in prayer, nor in taking medicines nor in asking for medical help, or in making any efforts that way.

5. Does a soul wander here and there for any length of time after departing from this body?

6. How should and can I know that she has taken birth anywhere else?

7. The idea that I have been very careless haunts me every moment, although I can swear that I did not know that I was making any mistake when I made them, else I would have never made them. I do not know what had become of my discretion and sense. Now I want nothing but I wish to know if I can in any way help her soul to get rest and stay in Heaven. If so what should I do?

Very kindly give your *ashirvad* for the departed soul."

worry yourself over what you consider was your negligence. This much you know yourself that you did not wilfully neglect anything. More no man can do.

Now for the answers to your questions:

(1) No *prayashchitta* is needed because in my opinion there was no carelessness on your part.

(2) No one can *give* rest to another soul. Her rest will come from herself.

(3) It is impossible to say what would have happened if other assistance had been procured. In spite of the ablest expert help kings have to die.

(4) There ought not to be much sorrow or fuss over an inevitable event. Death is the lot of every created thing, nor need it be considered as a calamity. Death is in reality a deliverance.

(5) What the soul does after discarding a body is in each case surmise but it is a certainty that the soul does not perish with the body. Let us trust the laws of God or nature for the rest.

(6) States before birth and after death are invisible as the *Gita* affirms and experience confirms. But we can infer from our present state that the condition after death is at least likely to be a second, though modified, edition of the present.

(7) We the survivors can certainly help the departed dear ones by wearing into our own lives all that was good in them. For if they know anything of what happens here they must be consoled by the knowledge that we are treasuring their memories by adopting what was best in them.

Yours sincerely,
M. K. GANDHI

[PS.]

One question has been omitted by oversight. God is never powerless. But His laws are immutable. We do not know them. Nor do we know His will at a given moment. Therefore we adopt within bounds such remedies as may commend themselves to us. Prayer is to the God within. It does not provoke God to change His will but it enables us to know His will which is everything.

M.K.G.

From a copy: C.W. 9305. Courtesy: D. B. Kalelkar; also *Harijan*, 15-2-1948

455. LETTER TO PURUSHOTTAM GANDHI

November 22, 1930

CHI. PURUSHOTTAM,

You should write to me in order that the burden of giving me the news about everyone's health and about the activities there may not rest on Narandas. When you write, you should give me news about Jamnadas too. Convey my respectful greetings to Grandfather and Grandmother. I think about both of them every day and pray for their blessings. Have you completely recovered now? Give me a sample account of your activities on any one day.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 900. Courtesy: Narandas Gandhi

456. LETTER TO KUSUM DESAI

YERAVDA MANDIR,
November 22, 1930

CHI. KUSUM (SENIOR),

I have your letter. If you will only realize that the verses[1] are a part of our prayers and that, therefore, we should learn them by heart, you will be able with some effort to get absorbed in them. You should not lose heart if you do not succeed in the effort. All those who recite them do not become absorbed in them. If, however, you continue to have faith and recite them, one day you will find that you can become absorbed in them. Moreover, the verses have a deep meaning. If you meditate over it, that, too, will help you to concentrate on them.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1810

[1] Of *Bhagavad Gita*

457. LETTER TO SHIVABHAI G. PATEL

YERAVDA MANDIR,
November 22, 1930

CHI. SHIVABHAI,

I have your letter. I think my memory is as weak as yours, but this is the method I followed, and still follow, for memorizing whatever I did, or do when I get any time for that, and I have no doubt that it is the best one. We should first try and understand the meaning of what we wish to memorize and the relations of the different parts to each other. After we have done this, all that remains to do is to commit to memory the poet's words expressing that meaning and those relations. This is easy to do. Try this method and memorize Chapter XII. Arjuna asks: "As between one who worships in this manner and another who worships the Unmanifest, who is superior?" Reflect over the reply to this question and then try to memorize the verses. This is interesting, involves no waste of energy and, because we have faith, the meaning sinks in our heart while we try to memorize the verses.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9502

458. LETTER TO BALBHADRA

YERAVDA MANDIR,
November 22, 1930

CHI. BALBHADRA,

You have written a very good letter indeed this time. For your age, your handwriting is still poor and ill-formed. Make a patient effort and improve it. You like Narandasbhai's spinning-wheel because it is respectable and is maintained in good condition. You are doing right in mixing milk with *raab*. It is also good that you eat *khakhras* and not rice. If you do as much physical work as you can, your body will certainly become strong and your weight

will increase. You will be doing . . .[1] service in a spirit of non-attachment if you adopt the attitude that you will go with Raojibhai and stay with him if he takes you. A true servant does service wherever he lives.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9214

459. *LETTER TO MANSHANKAR J. TRIVEDI*

YERAVDA MANDIR,
November 22, 1930

CHI. MANU,

I have your letter. Kakasaheb will meet you now in a few days. Get rid of your fever and your pain by a strong effort of will. I can understand your being proud of the fact that Kakasaheb's birthday and yours fall on the same date. We should try to cultivate in ourselves the virtues of the person of whom we feel proud. You are doing that. May God give you a long life.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 7771

460. *LETTER TO KASHINATH TRIVEDI*

YERAVDA MANDIR,
November 22, 1930

CHI. KASHINATH,

If Mother lives near the Ashram, you will feel easy in mind and will also be able to go on with the work of service.

It is not obligatory on anyone to marry a particular person and nobody else. If, however, a Hindu woman wishes to marry a Muslim for good and sufficient reasons, we should not believe that she would be committing a sin if she did so. How, then, can we object to a woman marrying a so-called untouchable? Such a person is not a non-Hindu. There is no necessary connection between marriage and the varna system. We should remember that

[1] One word is illegible in the source.

marriage is a universally accepted religious institution intended to put a restraint on gratification of lust, and limit the field of choice for individuals. I think I have fully answered your question.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5261

461. LETTER TO MATHURI KHARE

November 22, 1930

CHI. MATHURI,

There are two reasons why you do not like to spin. One, you do not realize that it is for the sake of the poor nor do you know the poverty of the hunger-stricken. Two, you are not good at spinning. Therefore, know the poor and if you understand our duty to have compassion for the poor you will be interested without any effort. Then you will feel that you should spin as much as you can and as well as you can because you will be spinning for them.

Blessings from
BAPU

From the Gujarati: C.W. 257. Courtesy: Lakshmibehn Khare

462. LETTER TO MIRABEHN

November 23, 1930

CHI. MIRA,

It was bad to have got fever again. But I suppose it is no use fretting over it. There is undoubtedly poison in your system. It upsets it on the slightest pretext. Whenever possible trace the cause and avoid it in future. If it is rest that is needed and if you cannot take it at the Ashram take it where you think you can get it. You may even go to Vijapur where Chhaganlal is or some such quiet place. Even a week's change may set you up.

You will be pleased to hear that I have set the Bihar wheel going. I followed your instructions and it went. The holders required attention. I opened out the holes. I am not working at it because I am making experiments with the Gandiv which still gives promise of possibilities. I am describing the changes in my

letter to Keshu. I would speak to you about the Bihar wheel. The alteration you have made doesn't seem to me to have added to the utility of the wheel. The original length of the platform is the ideal length. The length in the "improved" machine is too much for drawing the thread away from you and too little for drawing it towards you. The original holders may admit of a change. I am trying the coir holders in the Gandiv and they have worked exceedingly well. In the coir holders the spindle moves in the rough and smooth convex surface of the coir twine. Hence it moves with the minimum of friction. In the Bihar holders the spindle moves lazily on 1/8th inch flat surface. Hence there is avoidable friction. The coir holders undoubtedly last long, take no time to make and hold oil better. Coir twine is available anywhere. It can be picked from waste. These hints are for you to note and follow out where you have leisure. Another good piece of news. For the last three days I have been trying one of the *taklis* you left here. It is giving me more satisfaction than the one I have made and on which I was working. The mouth of mine is wretchedly made. Yours is much better. I read today the translation of my summary of the first chapter of the *Gita*. I can trace your hand in it. The sense has been fairly preserved.

Love.

BAPU

From the original: C.W. 5421. Courtesy: Mirabehn; also G.N. 9655

463. *LETTER TO PRABHAVATI*

November 24, 1930

CHI. PRABHAVATI,

I have been getting your letters. You must have got the letter which I wrote you. I sent it to the Patna address, since that is the address you had given in your letter. I had sent a wire to Jayaprakash asking him to send you to the Ashram. His reply was that, if your health did not improve, he would. I am eager to know what you intend to do now. May God give you peace of mind and health. In any case, do write to me regularly. Don't give up courage.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3381

464. LETTER TO VASUMATI PANDIT

November 24, 1930

CHI. VASUMATI,

You had forgotten to sign your letter. I understand what you say about Sarbhon. You did right in leaving the place only after consulting Nath, Narandas and Mahadev. It was not then necessary to explain things to me in detail.

I am afraid the constipation may persist. Don't neglect to write to me regularly.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9278

465. LETTER TO GANGABEHN VAIDYA

November 24, 1930

CHI. GANGABEHN,

I have your letter. When we do not set out to reach a place out of our pride but are led by God, we feel on arriving at the destination that we have arrived not a moment too soon. Our task is a difficult one. We trust in God for success in it.

Think over the verses in the women's prayers. Every one of those verses would seem to have been composed for circumstances like the present. We should realize today the value of Draupadi's prayer.

I hope no one shows antipathy to . . .[1] Does everyone know about her?

Blessings from
BAPU

[From Gujarati]

Bapuna Patro-6: G.S. Gangabehnne, pp. 47-8; also C.W. 8765. Courtesy: Gangabehn Vaidya

[1] The name has been omitted.

466. LETTER TO HARILAL DESAI

November 24, 1930

CHI. HARILAL (DESAI),

I have your frank letter. I understand what you say regarding the marriage. Has the man any children? Is his mother alive? Has Hari-ichchha gone to her husband's house? It was certainly wrong of you to have given up the tannery work. I see in your action a weakness common in our society. The reasons to which you yielded while leaving the work were before you when you took it up. Only yesterday, while I was translating Prayer No. 127, I read the following verse in it;

Revolve the thing in your mind carefully before you act,
Never go to fight in a battle in blind rivalry of others,
If you go, fight till you are hewn to pieces.

If you break your vow once, you will not know where to end. You have also not properly understood your duty to your mother. Suppose a mother belongs to a society in which drinking is common. Her son gives it up as an evil, but the mother tries to dissuade him from doing so, and threatens to commit suicide if the son gives up drinking. In these circumstances, is it the duty of the son to give up what he regards as his duty? To honour the word given by Dasharatha, Rama left for the forest and let Dasharatha die. Though Kaikeyi entreated Bharata with piteous tears, Bharata clung to his decision not to accept the throne. Judging by common standards, had Kaikeyi done anything wrong? She was one of the many queens, and in any case she had her husband's word. What sin had she committed in demanding the throne for her son? But Bharata saw sin in her action and disregarded her entreaties.

I have not written this to reproach you. I cannot feel angry with you. I have written what I have done because I thought it my duty to explain to you what your duty was.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6625

467. LETTER TO PREMABEHN KANTAK

YERAVDA MANDIR,
November 24, 1930

CHI. PREMA,

I have your letter giving me all details. I was glad. I don't always remember the reasons behind my decisions. You have proved yourself a true soldier. It is a mistake if you believe that, by remaining there, you are not doing a soldier's duty. All persons are not sent to the front. Many recruits are kept in reserve. Moreover, very responsible persons are required at the headquarters. One must of course give up fear of danger and face it whenever it comes. But anyone who needlessly rushes into danger is not a soldier but a fool. I look upon Narandas as a true soldier. Who knows what dangers are in store for you? True soldiership lies in abiding by God's will. That is non-attachment. If we express that idea in common language, it means that we should act as ordered by the general to whose discipline we have voluntarily submitted ourselves.

The Ashram children have complained in their letter against Dharmakumar, that he is dirty. Dhiru seems to know about it. Inquire about this.

I understand your view about the ceremonial recitation of the *Gita*. On this issue you may quarrel with Kakasaheb to your heart's content. Personally, I think that at the back of your opposition to the proposal is your aversion to or lack of faith in the prayers themselves. If you had your way, I think you would have nothing besides the *dhun*. I would advise you to have faith in all the items of the prayers. If possible, concentrate your attention on the meaning of each item. If you cannot do that, have faith that the words you hear are noble and that even the fact of listening to them will do you good, and attend to them respectfully. Please do not understand from this that I wish to convert you to the proposal for completing the recitation in seven days. I have written this to convince you that there is some meaning in the prayers

behind which lies fifteen years' *tapascharya*, with unswerving faith, on the part of some of us.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10243; also C.W. 6691. Courtesy: Premabehn Kantak

468. LETTER TO MAHALAKSHMI MADHAVJI THAKKAR

November 24, 1930

CHI. MAHALAKSHMI,

Madhavji writes and tells me that you keep worrying about the children. Why? Reflect over the verses which we recite daily and burn up all worries. God will look after the children. I have written a letter to Calcutta. We may request the elders as earnestly as with propriety we can and then, trusting them, rely on God.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6805

469. LETTER TO VANAMALA PARIKH

YERAVDA MANDIR,
November 24, 1930

CHI. VANAMALA,

I got your letter. I had sent a translation of a poem by Swami Ramdas about the art of writing. Did you hear it read out? If you don't know about it, request Premabehn to explain it to you and then try to write in that manner. Kakasaheb himself will go there now and give his blessings to you all.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5755

470. LETTER TO AMINA QURESHI

November 24, 1930

CHI. AMINA,

I have a letter from you after many days. I have heard about Qureshi having gone to jail again. He has done the right thing. Have all of you been able to keep yourselves well in Dhandhuka? Is it colder there or less cold [than in Ahmedabad]. Do you ever go out for a walk?

Blessings from
BAPU

[PS.]

Convey my salaams to your father-in-law.

From a photostat of the Gujarati: G.N. 6668

471. LETTER TO MATHURADAS PURUSHOTTAM

November 24, 1930

CHI. MATHURADAS,

The question is this: Vithal says that it is not necessary to rub [the string] with leaves if it has been rubbed with candle-wax. You say it is necessary. If it is, why is it? Vithal should correct his error. We find that rubbing with candle-wax is enough. The cotton does not stick [to the string].

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3748

472. LETTER TO HEMPRABHA DAS GUPTA

November 24, 193

CHI. HEMPRABHA,

I have your letter[1]. Satis Babu's discourse is excellent. It ex presses well his mental state. Those desirous of living as inmate of Sodepur Ashram should scrupulously observe the Ashram regula tions. If you cannot have such people, you may run it with pai workers or close it down. Herein lies our test. To what extent i is right to run it through paid workers is a different matter. Le us hope such an occasion never arises. The running or the closur of the Ashram rests with God.

Blessings fro
BAPU

From a photostat of the Hindi: G.N. 1677

473. LETTER TO NARANDAS GANDHI

At night, November 21/25, 193

CHI. NARANDAS,

I got your letter on Thursday (20th) morning. You should not forward any letters unopened. Open every letter before forwarding it. You may not read the letter, if the correspondent so desires, but even that on the understanding that the correspondent should write about no subject which is forbidden. Confidential letters, therefore, should be about personal matters only. Adhere to the method which you have been following.

It is certainly a painful matter that undesirable freedom was taken in several respects at the time of Hari-ichchha's marriage,

[1] The addressee in her letter had expressed disillusionment about the sincerity of the Ashram workers. In the absence of Satis Chandra Das Gupta, she was attempting to run the Ashram on her own. She had expressed the possibility of employing paid workers if the efforts of the Ashram inmates were inadequate, and had enclosed extracts from a letter from Satis Chandra Das Gupta which was more in the nature of a discourse upon Tarini's death. (S.N. 16758-m)

but you did right in tolerating everything patiently and giving all possible help.

Sometimes dharma lies in setting aside such rules. The attitude which you adopted was inspired by the spirit of non-violence. A principle has no exception. When, however, the rules and regulations framed to embody a principle are felt to kill its spirit, they may be set aside. The occasion of Hari-ichchha's marriage was of this kind.

At the present time I have dedicated myself heart and soul to spinning and other related processes, and I find myself constantly thinking about the subject. Since we do spinning as a form of *yajna*, we should be very exact and regular in doing it, display the utmost perseverance and sincerity in our work and become very proficient in it. Most of us have no knowledge of even some elementary things about spinning. We should acquire it now. That is, everyone should be able to ascertain the count, strength and evenness of his or her yarn and keep a record of these. One should also keep a record of the time spent every day. If we do these things habitually, they will take very little time. Everyone should pay attention to increasing his or her speed, but without wasting yarn. People should also learn to keep the spinning-wheel in repair. That is, they should know how to make the belt, *jotar* and spindle-holder. They should know about the different models of spinning-wheels. But you should not be burdened with the task of thinking about all these matters and getting people to carry out my suggestions. I have nothing else to engage my attention, but you have to face new responsibilities and problems every day. These suggestions, therefore, should not impose a burden on you. You may carry out, and persuade others to carry out, only those suggestions which people can easily take up and act upon. Other people, too, should concern themselves with these things and think about them. Everyone should do what his interest and capacity incline him or permit him to do. You will find in the letter to Lakshmidas a description of my experience in this regard too; please read it.

Saturday morning

You have given a pleasing description of the service you are doing. Take care that you do not fall ill through all this labour. You have the spirit of non-attachment in you in good measure. There is little likelihood, therefore, of your falling ill. Krishna is bound to protect those who dedicate their work of service to Him. Your losing weight is a good sign indeed. You have had a good

crop of fruit in the Ashram. Mathew has not described what freedom he takes. He has merely stated that he takes freedom. If you know in what respect, let me know. We keep him in the Ashram because he is a good man. I, too, believe that he will come round some day.

When you have no time because of pressure of work, it will suffice if you write only a few lines. You will find it easier if you write down from time to time what you think you must tell me. Don't you see that that is what I do here, though I am not as busy as you are? I don't depart from my daily routine in order to write these letters. That routine, of course, concerns the hours of meals, sleeping, answering the call of nature and spinning. The hours which are not taken up by these activities are practically all spent in writing letters, except on Tuesday. I know that you can arrange properly all your work, but even then I feel tempted to write this. It is also a test of non-attachment to work, that a person who has cultivated it will not feel that he is working under pressure even when he is busy with a variety of tasks. There is an excellent thought in an English saying. It is that a busy man can always spare time for others. The point is that such a person, even though working hard, is always found as fresh as if he had no work and no one is disappointed by him.

I was very happy that you could take in Dhiru and Vimu. It was also good that those two children felt drawn to the Ashram of their own accord. Let me know how Dhiru behaves now.

Amidas's experiment is worth watching. From here, I see an error in it. If he does no work and rests all the time, he can certainly live on fruit, but his experiment will not have succeeded. That is right food for the body which gives it the necessary strength for the ordinary duties of service. To get such strength, he should be able to digest almonds and such other tissue-building foods. My experience so far tells me that a weak stomach cannot digest foods like almond, whereas it can digest the same nutrients from milk. However, I don't wish to write about this to Amidas or suggest it indirectly to him. His sincere faith will probably give him the required light. Let us hope that he will correct his mistake, if he is making any, and that he will learn from his experience the value of milk or discover some vegetarian substances similar in value to foods of animal origin.

. . .'s[1] case is a sad one. I did feel something unattractive on his face, but I believed that he was a good man and used to dis-

[1] The name has been omitted.

miss the other thought from my mind. And I was right in doing that. Even when he fell at times, he continued to struggle and it is possible that he has succeeded in his struggle by now. If so, the expression on his face may also have changed. It was said about Socrates that till the last his face did not seem like a good man's. There is, therefore, only one path for creatures like us who are always liable to error. We should always assume a man to be good till we come to know something against him.

Give me the names of Chandrakanta's father and mother. I will then write slips for them. What you have written to them is right. They ought to give up worrying about her. It would be best if Kanta's mother does not come to the Ashram. She will probably be a burden on Gangabehn. Punjabhai's becoming unconscious occasionally is God's grace. That seems to give him some rest. It would be best if Champa's delivery takes place in the hospital to which Amina was admitted. She will get all facilities there and will be well looked after, and nobody else will be put to trouble. Some woman or other who can be spared from the Ashram may visit her from time to time and stay with her. If this is possible, suggest it to Champa. If she agrees, she will find the arrangement convenient.

Monday morning, November 24, 1930

Most probably I wrote to you that I had received the bark-sheet sent by Ratubhai. I used it till this day as a covering when sleeping, but it has not become soft. I do not know whether or not it can be washed. As it remains stiff, I thought it would be more useful for spreading on the floor and that is what I have started doing from today. I am sitting on it just now.

Vinoba tells me in his letter that he has sent two *taklis*. I have made inquiries. They do not seem to have been received here so far. I wonder if they have been received there. If you have received them, send them here.[1]

I call this chapter the key to an understanding of the *Gita*, and the gist of it is that life is given us for service and not for enjoyment. We have therefore to impart a sacrificial character to our lives. Intellectual assent to this proposition is only the first step, but such assent and conduct in terms of that assent are bound to rid our heart of its impurities in course of time. But what is real service? In order to obtain the right answer to this question,

[1] For the text of the discourse which followed, *vide* Vol. XLIX, "Letters on the *Gita*"—Ch. III.

restraint of the senses is essential, as it gives us a clearer and clearer vision of the God of truth. Service rendered with selfish motives ceases to be sacrifice. Hence the urgent need for the spirit of detachment. When this is understood, all manner of controversies lose their meaning for us. 'Did Krishna really ask Arjuna to kill his relatives? Could such killing ever be a part of one's duty?' Questions like these are set at rest for ever. When detachment governs our actions, even the weapon raised in order to strike an enemy down falls out of our hand. But a mere pretence of detachment serves no useful purpose. If only we persevere in our effort, detachment may come to us perhaps the very first day, or maybe only after a thousand years. We must not worry over the time this takes, for the effort carries within itself the seeds of success. We must however be on our guard and make sure that it is a genuine effort, and that there is no self-deception. And this is certainly possible for us all.

I have thus been able to complete Chapter III in two parts. I have now fifteen minutes left to me in which to finish this letter. The title you have suggested for these discourses is rather long. It seems you propose to publish them one by one. Kaka suggests a short title *Gitabodh*[1]. I like it. The intention behind the present attempt is that it may help those who read the discourses to understand the meaning of the *Gita* as I have understood it. I don't know whether I shall succeed in my aim. But that is the intention behind my attempt and, therefore, the title *Gitabodh* suits the discourses very well. I doubt the necessity of an English translation of these discourses. But the final decision can only be made there. As for the suggestion to complete the devotional reading of the *Gita* in a week, Kakasaheb will now discuss it personally. If no one likes the idea, we certainly don't wish to act upon it.

Blessings from
BAPU

After 8 a.m., Tuesday

[PS.]

Dudhabhai is in jail. Ascertain in which jail. If he is in Sabarmati Jail, someone should go and visit him. Where has Somabhai taken up work? I wrote to Jairamdas and told him that I was not eating fresh fruits. My reason for doing so was that there was a statement by the 'lathi' Department[2] of the Govern-

[1] 'Light on the *Gita*'
[2] Probably the Home Department

ment that it was not true that I had given up eating fresh fruits in protest against lathi-charges and that I still ate them. I have already told you what I eat. However, I give here the history so far, so that, if an occasion arises, you may issue an authoritative rejoinder. I had given up fresh fruit for the most part during the salt-march. I had resumed it after I was brought here. But I gave it up after I heard about lathi-charges. I must have accepted it for three or four days when I heard about the lathi-charges. That was the position when Jairamdas met me. After that, with a view to overcoming constipation and saving expenditure, I gave up the dry fruits which I had been eating, namely, dates, currants and raisins and started eating vegetables only. For some days I ate both fruit and vegetables and then went over exclusively to vegetables, but realized that I could not keep fit on them alone. So I again went back to dates and raisins. Among the vegetables, I used to be supplied unripe *papaiya*. Sometimes the *papaiya* would be ripe and I would eat that too. This did not happen while Jairamdas was here. I must have accepted about ten times ripe *papaiya* supplied from the garden here. Lemon, I of course take every day, and Jairamdas has mentioned the fact. His statement, therefore, is quite correct and the Government's on the whole incorrect. It is only recently that I have been receiving *papaiya* and no one can say, because I eat it, that I live on fresh fruit. Probably no official knows about this fact at all, for the *papaiya* is supplied to me along with raw vegetables. It is never bought from the market. This is the position. Kakasaheb will be released on the 29th and he will of course state the correct position more clearly. My belief is that the Government official [responsible for the statement] has made no distinction between fresh and dry fruits or that he has assumed, from my having accepted a basket of fruit which may have been brought by a visitor and which I may have passed on to Kakasaheb, that I myself had eaten the fruit. God alone knows how the statement came to be issued. If no controversy follows, you need not go out of your way to issue any statement.

BAPU

[PPS.]

There are 64 letters today.

From a microfilm of the Gujarati: M.M.U./I

474. LETTER TO RAMABEHN JOSHI

YERAVDA MANDIR,
November 25, 1930

CHI. RAMABEHN,

I have a letter from you this time after many weeks. I hope Chhaganlal will make good use of his enforced rest. Though late, the cutting off of Vimala's hair is to be welcomed. Everything has its own appointed time. You need not feel sorry that you did not get her hair cut off earlier. The idea was so completely new that it is not surprising that a mother should not accept it readily. It is best that you should accept anything I may suggest only if you are convinced about it; you will then cling to it. It is my duty to have patience till I succeed in convincing you.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5327

475. LETTER TO KASHINATH TRIVEDI

November 25, 1930

CHI. KASHINATH,

I have your letter. If Mother definitely refuses to come and if Kalavati does not live with her to look after her, I can see only one alternative. Either you yourself should go and live with her or engage a servant who would look after her. Which of the two courses it is your dharma to adopt, your heart alone can tell you. It is not a matter on which you may consult somebody else. It would be improper for any person to tell you what your dharma is in this matter. The problem is so delicate that nobody else can suggest a solution.

Did you come to know anything more about that woman who committed suicide?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5262

476. LETTER TO MATHURI KHARE

November 27, 1930

CHI. MATHURI,

I have your letter. Premabehn does not spare the rod; have you then complained to her about this? I shall certainly plead on behalf of you and Chandan.

Blessings from
BAPU

From Gujarati: C.W. 258. Courtesy: Lakshmibehn Khare

477. LETTER TO GANGABEHN VAIDYA

November 27, 1930

CHI. GANGABEHN,

I have your letter and report. The report is excellent. You say that you saw no cow in the places which you visited; the position is the same in almost the whole of Kheda district. People are selfish and are simply not interested in keeping cows. That is why we have taken up cow-protection work.

Who cooks your meals?

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–6: G.S. Gangabehnne, p. 48; also C.W. 8766. Courtesy: Gangabehn Vaidya

478. LETTER TO RAMDAS GANDHI

November 28, 1930

CHI. RAMDAS,

I have your letter. Many children suffer when they cut teeth. Hence it is nothing strange that she does too. But her cold should go. Somebody should carry her and walk in the sunshine. The head should be kept covered. This will warm up the skin and make it less sensitive. I believe the cold will then disappear.

Once you have formed the habit of keeping accounts, you don't find it a burden to do so and discover through experience the very great value of the practice. Whether or not one's life is peaceful should make no difference in this matter. There are some things which we should try hard and learn to do with a peaceful mind even in the midst of highly distracting circumstances. Write to me regularly once a week.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6859

479. *LETTER TO PRABHAVATI*

November 28, 1930

CHI. PRABHAVATI,

I got your letter written from Arrah. I posted a letter to you yesterday to Sitabadiyara. This too I hope you will get. If your health improves there, I have nothing more to say about it. It will not, however, be good sense to go to the Ashram after your health is nearly ruined. While improvement is still possible, you will recover if you go and stay there for some time. Then you will also have some peace of mind to think about your problems and be able to judge what your duty is. You should know that you are not subject to anyone's authority. It is we who make ourselves free or subject to someone's authority. If you understand this, you will be able to face the whole world.

I am more or less all right. Kakasaheb will be released tomorrow—to put it more correctly, he will be imprisoned, for he is free here.

Blessings from
BAPU

SMT. PRABHAVATIDEVI
C/O BABU HARSOO DAYALJI
REVENUE OFFICER
ARRAH, BIHAR

From a photostat of the Gujarati: G.N. 3382

480. LETTER TO VASUMATI PANDIT

November 28, 1930

CHI. VASUMATI,

I have your letter. I cannot stop wondering whether you will be able to preserve your health in the midst of all the wanderings there. I know I should not worry. In all things God's will prevails. You can write to me everything which you can send to newspapers for publication. What you cannot send to the papers, you cannot write to me. You should follow this rule in giving me news about the present activities. About yourself, you may write anything. I keep all right, more or less.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9294

481. LETTER TO ABDUL KADIR BAWAZEER

November 28, 1930

BHAI IMAM SAHEB,

I have your letter. It was a beautiful one. The more I think about religion, the more convinced I feel that its essence lies in truth and non-violence. In the very beginning occurs the name Rahim. Does it not stand for non-violence? We look down with contempt on the thing because we do not know how to employ it. Once we have learnt how to employ it, we will never forsake it.

That you still pass sugar in urine is a bad sign. If you can exercise sufficient control over yourself, that is, master the body, you should live exclusively on unboiled milk. You should mix nothing with it. Such milk is perfect food. If you live on it only, sugar is bound to disappear. Even fruit is not good for you. Nor is there anything else which will agree with you. You may certainly eat curds. If you can, do this for the sake of the country at least.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6647

482. LETTER TO AMINA QURESHI

November 28, 1930

CHI. AMINA,

I have your letter. I hear from Imam Saheb that you have become impatient to go to jail. That is not proper, however. When God wills that you should go to jail, you will get an opportunity without seeking it. It is enough that you yourself are ready. Till that time comes, look after the children. Preserve good health and do whatever service you can from home. It is possible in this struggle to serve even from home. It is enough that you have shed fear.

Blessings from
BAPU

[PS.]

How far have you progressed in your study of Urdu?

From a photostat of the Gujarati: G.N. 6659

483. LETTER TO HEMPRABHA DAS GUPTA

YERAVDA MANDIR,
November 28, 1930

CHI. HEMPRABHA,

Your letter. The deduction that violence prevails in Bengal due to insufficient propagation of my ideas seems to be wrong. The atmosphere in Bengal has always been surcharged with violence which is the reason for the lesser dissemination of my ideas there. But if we remain true, the atmosphere in Bengal is bound to change. This does not mean that you may give up your resolve. Do your best to propagate it but do not expect appreciable results too soon.

Blessings to the Ashram inmates.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1678

484. *DUTY OF SATYAGRAHI PRISONERS*[1]

[Before *November 29, 1930*]

Our civil disobedience is fulfilled when we seek imprisonment. Disobedience would cease to be civil if we defied legitimate jail discipline. We may not therefore shout or create a row in the jails. We may not refuse work when it is demanded of us according to rules. We should rather be anxious to do as much work as we can and that too as efficiently as we are capable of. It would be nice if even 'simple prisoners' volunteered to do some useful work not necessarily with a view to getting any remission. Prisoners undergoing simple imprisonment have helped a great deal in easing tense situations by merely offering to do hard labour. Whatever work we turn out is so much addition to the National Wealth.

The Bombay Chronicle, 1-1-1931

[1] This was quoted by D. B. Kalelkar in an interview to *The Bombay Chronicle*. On the basis of the discussions he had with Gandhiji before his release on November 29, 1930, he observed: "He does not think himself competent enough to guide the political struggle today because he is removed from the field of action. To a satyagrahi, imprisonment is a civil death. But as a prisoner he can give authoritative instructions for prospective satyagrahi prisoners. During my stay with him in the Yeravda jail I discussed with him various aspects of the jail life and elicited from him some useful instructions. He had no objections to my sharing them with workers in the cause of swaraj. I give them below as they occur to me.

A satyagrahi should realize that his antagonism or disobedience ceases as soon as he is convicted by the court. He is not out to paralyse jail discipline. In war, a prisoner lays down his arms and capitulates when he is caught. The enemy can always rely on the words of a true 'soldier-prisoner'. A prisoner of war would not try to escape, would not try to deceive when he is allowed an amount of liberty on the strength of his word of honour. We, as satyagrahis, should try to be ideal prisoners in jails. We must always be prepared to abide by the rules of jail discipline so long as they do not go against the ordinary canons of humanity and self-respect. I have sometimes heard some young satyagrahis arguing against submitting to jail discipline. They say: 'We came to jail because we wanted to disobey the laws of Government. How do you ask us to obey the rules inside the jail? We are pledged only to non-violence but we will certainly defy the Government even in jails.' "

485. LETTER TO PREMABEHN KANTAK

YERAVDA MANDIR,
Night, November 30, 1930

CHI. PREMA,

I was very happy to read your letter. It is two days now since you broke your fast. By the time you get this letter, you will have forgotten all about the fast and will be enjoying new youth. If you do not have that experience, I would not regard the fast as a complete success. I expect that you will describe the result of your fast in detail. Your experience should be a guide to others. You know, of course, how to return to normal diet gradually after the fast is over. You will feel very hungry immediately after a fast, but you should certainly not eat as much as the stomach demands. You should gradually increase the quantity of milk and curds, and eat nothing between the meals. You may of course eat juicy fruits. I hope you do not count expense in that regard. Your body should become completely healthy. I am not surprised to hear that you could work normally during the fast. I have observed many people doing so. And that is my own experience, too. Those who have been harbouring many diseases in their bodies feel stronger during a fast. At any rate there is a brighter light on their faces.

I am satisfied with the children's account sent by you. Krishnavijay seems to stand first in every item. Is there no one who can take Dudhibehn's classes in her absence? I know that in the present circumstances you cannot ask anyone about this. What can you do when so many women are outside the Ashram? All the same, if there is any person to whom you can entrust the work, do not hesitate to ask him or her.

Dhurandhar must have been released. Tell him that I remember the discussions I had with him. I also remember his diary. Ask him to write to me. Let him describe his experience, too. He should also write about his future plans.

Mathuri has a complaint against you, that you beat children. Sometimes you even use a rod. If this is true, give up the practice. One should never beat children. Crosby has written a book called *Tolstoy as Teacher*. Probably it is in our collection. Read it. It has now been proved that physical punishment does not re-

form children. I know that anyone who is accustomed to use the rod while teaching will find it difficult to give up the practice. But that is also true of an armed soldier. He thinks that without his gun he can get nothing done in this world. Our Ashram exists to prove that we can do without a gun. This is true in regard to children. I will not write more than this just now. If necessary, I will go into further argument after I get your reply.

I hope that you had plenty of sleep during the fast, and that now you regularly go to bed early. One ought to have sufficient sleep. Man needs sleep more than he does food. Fasting in regard to food benefits one, but fasting in regard to sleep wastes away one's body. It dulls the brain and makes one restless. Do not, therefore, be careless about sleep. I would not complain if you sleep soundly between 9 p.m. and 4 a.m.

You will read about my experiment in the letter to Mira.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10244; also C.W. 6691. Courtesy: Premabehn Kantak

486. LETTER TO MOOLCHAND AGRAWAL

November 30, 1930

BHAI MOOLCHANDJI,

Your letter to hand. You must resolutely get up at 4 a.m. It does not matter if you do not have any motions. Cleanse your mouth and say the prayers; drink a bowlful of cold water after cleansing the mouth. Go out for a walk after the prayers. Walk briskly. This will induce motions. You will feel warm instead of cold. Don't worry if your bowels do not move. After the walk, you can occupy yourself in whatever task you choose. Go to the lavatory when you feel the urge. You will be cured by doing so for some days.

Yours,
MOHANDAS

RINGAS (RAJ.)

From a photostat of the Hindi: G.N. 768

487. LETTER TO MIRABEHN

November 29/December 1, 1930

CHI. MIRA,

This is time after the morning prayer 29-11-1930. It is fairly cold. But I do a little writing after the prayer and before walking out on the bugle of 5.30.

I am glad you were better when you wrote your letter. We can only learn really in everything as in the matter of health-keeping by making repeated mistakes and profiting by them. This is an introduction to my confession rather than a warning to you. Last Thursday I suddenly developed a bad stomachache. I could have avoided it but stupidly did not. As you know I have been lately living on curds. They agreed very well though the bowels could be moved only by the enema. But as you saw the weight was going up and I was otherwise fit. So I continued the curds and then too the thick part. That induced further constipation despite the enema. That was sufficient warning to stop at least curds or better still all food for a day. I would not and suffered for the day. I voluntarily brought out what I had eaten and in a few hours the pain subsided. Nothing but raisin water the next day and I was quite fit though at once I lost 3 lb. in weight. It is ever thus with me. My weight beyond 95 is evidently an uncertain quantity probably made up of poisonous matter. I determined too to get rid of the constipation if it was at all possible, so I have continued the stopping of curds. (Here is the bugle and I stop for the time being). To resume at 8 p.m. And I am now taking cooked leaves and tomatoes and dates or raisins. The bowels have moved naturally, strength has been maintained and the weight has suffered no further reduction. Yesterday I added sweet potatoes and today 12 almonds. No one need be alarmed at this change. If I feel weak or lose weight steadily, I shall at once revert to milk and shall feel all the better for the milk fast. If on the other hand the change agrees it will be a source of additional joy. Therefore you should all rejoice over the change. If it works, it is well. It is well also if it does not. I shall take no risks.

So Kaka left and he wept as he left. We had come so close to each other. Within two hours of his departure they

sent me Pyarelal and of course he has taken possession of me. I put him on your wheel. He spun 83 rounds. It went practically as I had set it up. We have now concocted some improvements on the holder. He is at one such whilst I am writing this. Somehow or other I can only think of the wheel and all it connotes. The Gandiv too is undergoing considerable improvement. I hope to try the improved wheel tomorrow. I will have a movable wheel and will have a spring for tension. If it works well, the output must increase. I am gradually getting control over the *takli.* My speed on your *takli* went up to 87 rounds per hour. But Vinoba says I must first try the steel *takli* and he has sent me two and I am trying to work at it. I haven't yet got the result expected. But I am daily gaining confidence and hope soon to be able to pull 100 rounds per hour on the *takli.* (As it was 9 p.m. I had to stop here. I resume at 4.30 a.m. after prayer Sunday.) I understand about the Kumarappa differences. If Mahadev is gone Kaka has now come. He may be of help in adjusting differences. The golden rule is not to fret if things go contrary to one's wishes and to yield where resistance is useless or likely to be misunderstood, where there is no principle at stake and where in an organization responsibility is not solely one's own. The virtue of charity comes into play only when one comes in contact with a variety of opinion and conduct. Strict and even harsh with ourselves, charitable and even lax with regard to others. In the end, we find that we are neither strict regarding ourselves nor lax regarding others. The fact is we do not as readily observe our own blemishes as we are to detect those of others. Hence the terrible truth "Pluck the *beam* out of thine own eyes before you remove the *mote* from thy neighbour's" or Burns's (Is it not?) "O that we could see ourselves as others see us." In practice I have found that it is best to search about ourselves and to assume the truth of friends' criticism of ourselves and to take them in the first instance at their word when they disown guilt or defect. But enough of this morning sermonizing. You will act as the spirit guides you.

Love.

BAPU

8.45 p.m. 1-12-30

[PS.]

Pyarelal began well on the Bihar wheel. But it proved a failure. I fitted up the other Gandiv and it worked splendidly without a hitch. Through the favour of the Superintendent I

have got the Gandiv with my improvements incorporated. It promises to work well. I have just tried it. The food experiment continues.

BAPU

From the original: C.W. 5422. Courtesy: Mirabehn; also G.N. 9656

488. LETTER TO KUSUM DESAI

November 29/December 1, 1930

CHI. KUSUM (DESAI),

Though you had resolved to write every week, there has been no letter from you this week. I look upon this as a serious lapse. One may say that there is nothing as grave as violating a solemn resolution. This is such a common weakness that we don't realize its gravity. But you should know that it is a grave weakness indeed and guard yourself against it. When you have nothing to write, you may sign on a blank sheet, as Chhotelal does. But it is not likely that a child will have nothing to say to its father or mother.

Blessings from
BAPU

[PS.]

December 1, 1930

Pyarelal took Kakasaheb's place on the 29th.

From a photostat of the Gujarati: G.N. 1811

489. LETTER TO MANSHANKAR J. TRIVEDI

December 1, 1930

CHI. MANU (TRIVEDI),

From what Payrelal reports after having seen you I gather that you have recovered your strength. You must have talked with Kakasaheb to your heart's content. Take care and do not fall ill again. Don't be impatient to resume work. He whose aspiration is noble and who is always eager to serve works even when physically not working.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 7772

490. LETTER TO NARANDAS GANDHI

November 27/ December 3, 1930
Thursday morning

CHI. NARANDAS,

This time your packet was handed over to me as soon as it came yesterday evening. I have received the copies of *Vrata-vichar*.

If Chi. Kusum is firm in her decision, I like it. Since in any case she will not marry before swaraj is won, why should she bind herself just now? The right thing would be to act upon her inclination at that time. Convey this view of mine to both Devchandbhai and Jamnalalji. Ascertain Kusum's real wishes. She should not advance this as an excuse if in the depth of her heart the real reason is different. She is completely free to do what she wishes. I would tell this same thing to the two young men too; if they are ready to wait till we get swaraj, why should they wish to bind themselves or bind any girl now? A brave man or *bhakta* would not do that, and if Kusum is a brave girl and if she has decided to marry, she should marry a brave youth. I will write to Ghanshyamdas.

Why does Manilal refuse to take milk? If he keeps up his strength, however, I don't insist that he should take it. Only, he should not be obstinate in refusing to take it. If he is losing weight, he should take it. Why doesn't Devdas write?

Friday morning

Ever since I had heard about Amidas, I was filled with admiration for him. He has achieved perfect victory. He was like one of the ancient sages in keeping his pledge. I believe the Ashram to have been sanctified by his having stayed there. Let all of us learn from Amidas how to die cheerfully for the sake of our pledge. If he had been inspired by my example in taking the vow of refraining from milk, etc., he had acted hastily. I think that no one should copy my example in this respect till I myself succeed in keeping such a vow. It is, however, clear to me as daylight that, having taken the vow, Amidas could not break it. A vow taken with open eyes, even if it means a risk to the body, ought not to be broken. A vow which would do harm to the soul

ought not to be taken and, if such a vow has been taken, it is one's moral duty to break it. For instance, no one can take a vow that he will always speak untruth, for such a vow harms the soul. A vow always to speak the truth may mean a risk to the body and may cost us our life, it may even seem to harm the interests of the country, but it must be kept. I will write a letter to his father. Read it and send it on to him.

Saturday morning

As regards Sorabji's insurance, inform him that it is beyond our means to pay the premiums. He should manage somehow to pay them and should send the receipt. Write to Jalbhai too about this. Make a note of Budhabhai's decision concerning Nanibehn and inform her about it, and go on recovering the money till the amount is paid up. I was not satisfied by . . . 's[1] letter. Read the reply which I have written to him. So long as we entertain a suspicion about him, he cannot join the struggle. Only those inmates of the Ashram who are pure in our eyes may join it.

Take the utmost care about the [spinning] *yajna*. Endeavour to remove the deficiencies in such work. Everyone should learn to test the strength and count of yarn, and should actually do so every day. A rough and ready method of testing the strength can be easily invented. It should be invented and everyone should test the strength of his or her yarn with its help. If the yarn spun by each is woven separately, we would know its strength better.

It was very good indeed that Sitala Sahay came. But how did he escape the attention of the U.P. Government? Show Shivabhai's letter to Kakasaheb before you send it to me. If the facts he mentions are such as can be given publicity, there is no objection to his writing to me about them. On the contrary, there may be some advantage in informing me about them. But leave the responsibility in this regard to Kakasaheb.

. . . 's[2] case is a moving one. I cannot understand how . . .[3] came to form such a connection. I will write to him. Read the letter and pass it on to him.

Sunday night

I have written the letter I mentioned above. It has turned out to be a very important one. I should like it to reach him.

[1], [2] & [3] The names have been omitted.

I got the *taklis* sent by Vinoba. Read the letter to Mirabehn for information about my health. They sent Pyarelal here immediately after Kaka had left. Read the back of page 1 for the discourse.

December 2, 1930

Inform Mahadev that he should write even from the jail, if he can get time and is permitted to write. More next week.

Blessings from
BAPU[1]

[PS.]

The third, the fourth and the following fifth chapter should be read together, as they explain to us what the yoga of selfless action (*anasakti*) is and what are the means of practising it. If these three chapters are properly understood, the reader will have less difficulty in tackling what follows. The remaining chapters deal in detail with the ways and means of achieving *anasakti*. We should study the *Gita* from this point of view, and if we pursue this study we shall find without much trouble a solution of the problems which confront us from day to day. This calls for daily practice. Let everybody try it. If for instance he is angry, let him remember the verse dealing with anger and subdue that enemy. Supposing we heartily dislike somebody, or are impatient or gluttonous or in doubt as to whether we should do or should not do something or other, all these difficulties can be solved with the help of mother *Gita* if we have faith in it and give it constant study. Our daily recitation of the *Gita* as well as this series of letters is a means to this end.

The bugle for 5.30 a.m. has sounded.

Blessings from
BAPU

[PPS.]

There are 52 letters.

From a microfilm of the Gujarati: M.M.U./I

[1] For the text of the discourse which followed, *vide* Vol. XLIX, "Letters on the *Gita*"—Ch. IV.

491. LETTER TO G. D. BIRLA

December 3, 1930

BHAI GHANSHYAMDAS,

I heard from Jamnalalji that a friend or a partner of yours had lost heavily in speculation. The message also says that this has caused you sorrow. Speculation itself implies loss. Then why take it to heart? A direct lesson drawn from this loss can even be a source of happiness. Why don't you and your friends take a vow not to indulge in speculation any more? Earnings from speculation can never be truly ethical.

Write about *Pujya* Malaviyaji's health.

Yours,

MOHANDAS

From Hindi: C.W. 6190. Courtesy: G. D. Birla

492. LETTER TO MIRABEHN

December 4, 1930

CHI. MIRA,

The Ashram post received last evening brings your disturbing letter. It does not cause anxiety but it furnishes food for reflection. What is the cause of this breakdown in health? In any case you *must* give yourself complete rest. You must relax both mind and body. Therefore please go gently. Read the 6th chapter [of the] *Gita*. Yoga should be undertaken gently. What work we are doing is yoga. Please drop me a card daily.

Love.

BAPU

From the original: C.W. 5423. Courtesy: Mirabehn; also G.N. 9657

493. *LETTER TO KASHINATH TRIVEDI*

YERAVDA MANDIR,
December 4, 1930

CHI. KASHINATH,

I got both your letters. I was glad to learn that your mother and others had arrived. If you take your meals with your mother with Narandas's consent, I should not object. However, there is certainly a moral flaw in what you are doing. You ought to make it clear to Mother that the life which you two live is different from normal family life. Of course the financial aspect of the matter creates some difficulty. But I have stated here only the ideal. Do not take my words to mean that you ought to take your meals in the common kitchen, as we cannot always live up to an ideal and sometimes in actual practice we have to compromise it in order that we may not be forced to give it up altogether. As for your relations with Father, strictness is necessary. You should tell him in the plainest language that he should give up hopes of your taking up a job or a profession and earning money. By telling him this, you will serve him, for, as long as there is the slightest hope, he will continue complaining to you, but will cease doing so or rather the complaining will cease of itself, when he has given up the hope. This is human nature. When hope is entirely gone, despair itself turns into a sort of consolation. There are here several prisoners serving life sentences, who have no hope of being released and, therefore, live cheerfully. Those whose position is uncertain, like mine, suffer. They keep on hoping from day to day that they would soon be released. In other words, the cause of the pain in your relationship with Father is in your own mind. If you have understood your dharma clearly you should not so much as give a thought to Father's complaining. To borrow money from friends to help Father to pay his debts and relieve his burden to that extent is not a good policy. It would be better not to receive such private benefits from one's friends. Here again, I have merely stated the ideal. It may be advisable, in case of necessity, to borrow money from Mahavir Prasad and

others if your relations with them are intimate. Solve all these problems with the master key of non-attachment.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5263

494. LETTER TO RAMABEHN JOSHI

December 4, 1930

CHI. RAMABEHN,

I have your letter. It was a beautiful one. Dhiru's firmness is wonderful. His inclination towards mischief reflects this firmness of his. Let us hope that some of these Ashram children will excel us all in service when they grow up. If we are pure in our hearts and become daily purer, that is bound to be so.

I am not surprised by your description of the conditions in Kathiawar. That lethargy shows that we have still a long way to go. Indeed such effort is the essence of our spiritual striving. We need not, therefore, worry.

Blessings from
BAPU

[From Gujarati]
Bapuna Patro–7: Shri Chhaganlal Joshine, pp. 281-2

495. LETTER TO TARAMATI MATHURADAS TRIKUMJI

December 4, 1930

I got all the information I wanted. I am not surprised to know that Mathuradas has been making very good use of his time. This experience will do him good. The separation is a test of your strength. I was happy to learn that Dilip and Jyotsna keep good health. Pyarelal is with me now. Both of us are well. Write to me from time to time.

[From Gujarati]
Bapuni Prasadi, p. 103

496. LETTER TO KALAVATI TRIVEDI

YERAVDA MANDIR,
December 4, 1930

CHI. KALAVATI,

I had your letters. You must improve your handwriting. It can be accomplished by writing with care. Good that Mother[1] and others have come. If you go to Kheda, be very careful and immerse yourself in service. Follow Gangabehn's instructions.

Blessings from
BAPU

[PS.]

I understand about the mill-made slivers. No need to say anything just now.

BAPU

From a photostat of the Hindi: G.N. 5264

497. LETTER TO ROHINI KANAIYALAL DESAI

December 5, 1930

CHI. ROHINI,

What you say is true. Let the Government seize all the goods they wish and auction them for nothing. The truth is that, under an oppressive Government, those who follow the path of right can own no property. If any is left with them, they should know that the Government can seize it whenever it wishes to do so. Our struggle does not at all depend on wealth and property.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2655

[1] Addressee's mother-in-law

498. *LETTER TO MANU GANDHI*

YERAVDA MANDIR,
December 5, 1930

CHI. MANUDI,

I got your letter. Since you are learning lathi exercises, I shall have to learn them from you. A letter in a word should not be split from the rest of the word. If there is not sufficient space at the end of a line to complete a word, you should leave the available space blank. The correct word is not *nabadai* but *nabalai*. When the 'u' sound is short, it should be indicated by the sign ુ and not by ૂ. For the present, pay attention to correctness in handwriting and not to flourishes. If it is correct, flourishes will follow without any effort on your part.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 1507. Courtesy: Manubehn Mashruwala

499. *LETTER TO PREMABEHN KANTAK*

YERAVDA MANDIR,
December 5, 1930

CHI. PREMA,

Do you want compliments for your fast and the cheerful spirit you kept up during the period? I have already written to you about what to eat. Avoid uncooked vegetables for the present, and certainly do not eat pulses. You should take milk and curds and eat *khakhra* and boiled vegetables; if you can get fruits, like *papaiya* and *mosambi*, you will not require vegetables. I, personally, see no need for medicines. Apart from any other consideration, I am generally averse to taking any medicine of which the ingredients are not known to us. The fast must have completely served the purpose of medicine. I think it is necessary to continue sun-bath. See that you have enough sleep.

Do make some arrangements about children's education.

I liked Dhurandhar's letter very much. I have observed that everything he does is neat and clean.

Convey my blessings to Sushila on the occasion of her birthday.

When you went to Rajkot, you must have called on Jamnadas. Did you meet Manu? How is Purushottam's health?

Is any work being done in Jamnadas's school? Did you see any activity in Rajkot in connection with the movement? I hope to have news from you about all such matters.

Keep a watch on Dharmakumar's bad habits. Explain the position to Durga. If she pays attention to the matter, she can do much.

Blessings from
BAPU

[PS.]

In line two of the 139th *bhajan* in the *Bhajanavali*, occurs an expression, *nijanamagrahi*[1]. If Narandas or some other Gujarati knows its meaning, understand it from them and explain it to me. If you yourself know it, so much the better.

From a photostat of the Gujarati: G.N. 10245; also C.W. 6693. Courtesy: Premabehn Kantak

500. LETTER TO CHAND TYAGI

December 5, 1930

BHAI TYAGIJI,

I was very pleased to have your letter. Take milk if the weakness does not go despite a regular diet. Try cooked cereals before you do that. Don't be obstinate. I was sorry to learn of the conditions in Gurukul. Is Abhayji aware of them? What was Ramdevji's reply? Baldev may well learn carpentry. Write to him, he should learn to construct charkha, loom, *takli*, etc. Who is the principal in Vri[ndavan] Gu[rukul]? Tell Premrajji to write to me how all things are. What is going on there?

Blessings from
BAPU

BHARATIYA PATHSHALA
FARRUKHABAD

[PS.]

I never knew that your Urdu letters were like print, they are very good.

From a photostat of the Hindi: G.N. 3266

[1] One who clings to the Name, which is his very self

501. LETTER TO KUSUM DESAI

YERAVDA MANDIR,
December 6, 1930

CHI. KUSUM (DESAI),

Your letter consisted of three sheets, but they seemed to have lost the middle sheet. I did not get it. If you remember its contents, write to me again. Pyarelal's health has become very good. His weight is 122 pounds. He gets three pounds of milk, one pound of bread and vegetables.

At present, both of us have become crazy about spinning.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1812

502. LETTER TO BULAKHIDAS

December 6, 1930

BHAI BULAKHIDAS,

God will indeed test us in a thousand ways. But that will not make us lose heart. Both of you should devotedly go on doing your work till the last.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3139

503. LETTER TO MAHENDRA DESAI

December 6, 1930

CHI. MANU (MANSINH),

I got your letter. You should take care and write a more legible hand. How much do you spin daily?

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 7411. Courtesy: V. G. Desai

504. LETTER TO BHAGWANJI PANDYA

December 6, 1930

CHI. BHAGWANJI,

I have your letter. Your interpretation of the term *abhyasa* is correct, as also of *chittavrittinirodha*. *Dhyana*= *Upasana*, i.e., ultimately it could mean faithfully observing one's own dharma. In my view here the word *dhyana* is used in a narrower sense. *Dhyana* refers to our silent sittings at the time of our worship and prayers. This brings about a [sense of] dedication to the Lord, which in its turn gives rise to a disinterested attitude. No social service is possible without self-purification, which again develops in the course of social service. It is all right therefore that doubts arise in your mind but you should not fall into their currents. If they are resolved so much the better; if not you should have faith that they would be solved as you go on serving.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 334. Courtesy: Bhagwanji Purushottam Pandya

505. LETTER TO SHANTA SHANKARBHAI PATEL

YERAVDA MANDIR,
December 6, 1930

CHI. SHANTA,

You did well to pay a visit to Shankarbhai. I was happy to learn about Kamala's self-control. If you display the virtue which your name suggests and write your letters with a calm mind, your handwriting will improve. If a person cannot fast by dropping even one meal, he or she should learn to do so by patient effort, especially one who wishes to observe *brahmacharya*. Do you know that only recently Premabehn fasted for seven days? During the period of the fast, moreover, she continued the daily chores, including washing clothes and fetching water. And you say that, after you had missed one meal, your hands were shaking! The

cause was the condition of your mind, and not of the body. Do you see?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3990

506. LETTER TO MAHALAKSHMI MADHAVJI THAKKAR

YERAVDA MANDIR,
December 7, 1930

CHI. MAHALAKSHMI,

I have your letter. What you say is true. No one ought to give up his or her work for any reason whatever. This is the ideal. We should not feel unhappy if everybody cannot act up to it. We should not criticize such a person even in our thoughts. We should be strict in judging our own weaknesses, but generous in judging others. This is not goodness but the correct principle to follow. We have no knowledge of the struggle which the person whose weakness we observe may be making. It is the effort which matters. It may be that we are free from a particular weakness, but that may not be the result of any effort on our part. There is no merit in our refraining from flesh-eating, since we are accustomed from birth to do without it. But there may be great merit in the self-denial of a person who was a habitual meat-eater but has given up eating it now, though he may repeatedly break his vow. Hence the right thing is that we ourselves should do the best we can to follow a rule perfectly, and be satisfied with what others can do. You have been getting good experience. I am sure that you will come out successful from the test. The diet which you follow is the right one.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6806

507. LETTER TO MATHURADAS PURUSHOTTAM

YERAVDA MANDIR,
December 7, 1930

CHI. MATHURADAS,

Hitherto I had been an admiring reader of your articles. That admiration remains, but now there is added to it the viewpoint of a student and a critic. I see that your book is not a self-teacher on the subject. By reading it one cannot learn carding. Even those who know it a little would not be able to carry out the reforms you suggest. The book is excellent in itself, but as a self-teacher it seems to me incomplete. As far as I have understood your book I think you have rejected the method you had explained to me and have followed a new one. I thought I had already adopted it. But on reading your book again, I find that I had done nothing new at all. Now my suggestion is that you should send me a draft lesson as if you were teaching me the method. It is not necessary to rewrite the whole of your book. How much cotton should I hold out to the string at a time and in how many pulls should it get carded? With how much cotton should I begin the carding? Should the pad be arranged anew every day and why should it be of half-carded cotton? And should that in its turn be carded the same day? Should all the cotton put on the mat in the beginning be carded the same day? As we pull at the string, the bow also swings, doesn't it? The left hand should be used only for raising and lowering the carding-bow and it is moved forwards and backwards by the action of the rod; isn't that what you mean? If you cannot find time to explain all this, don't pay any attention to this letter. Your main work is to examine those who are learning there and improve their proficiency. I am like a by-stander who is looking on. I know that I have no right to engage your attention on such matters just now. This letter has two aims, one to point out the deficiencies in the book and the other to seek help for myself. Treat the second as of less importance. I have put briefly to Vithal the questions I have asked above. Let him give me his time. He will learn something while doing so.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3749

508. LETTER TO RAIHANA TYABJI

December 7, 1930

DEAR DAUGHTER RAIHANA,

Now there are two teachers in place of one, a girl and a grey beard. So the pupil is now done away with. Let us see what happens. This exercise is enough, isn't it.[1] Anyway, am I not making progress? Moreover, I have Pyarelal for companion now, and he is well-versed in Urdu. However, I would not take up much of his time for this, as he devotes all his time to spinning. You should, therefore, point out mistakes in my spelling. You should not, in your present state of health, spend much time for me. As I have plenty of leisure, I will read your letters slowly and carefully. Mother is partial to Father. His handwriting is an old man's and yours that of a youngster. But let that be. Though a person may own a white beard, he may be young in mind and may play a thousand games—teach French to someone, translate from other languages and revolve all manner of plans in his mind. Others may be young in years, but old in mind. Of course I would not say that you are quite that, but you will cease being so if your septum trouble is cured. The news of that operation did not frighten me. In fact, I am never frightened by an operation. But I am certainly eager to have news about your health. Convey to Dahyabhai my blessings or *Vandemataram*—whichever he desires. I was glad to have that news about him.

Khuda Hafiz[2].

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9624

[1] These four sentences are in Urdu.
[2] This is in Urdu.

509. LETTER TO VASUMATI PANDIT

December 7, 1930

CHI. VASUMATI,

I got both your letters. You have not been arrested so far, though of course it would be good if you were. You should remain unconcerned whether or not you are arrested. Go on patiently doing all your work. I see that you have been having very useful experiences there. I have Pyarelal with me now.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9295

510. LETTER TO GANGABEHN VAIDYA

YERAVDA MANDIR,
December 7, 1930

CHI. GANGABEHN (SENIOR),

I got your letter. By not attending prayers in order that they might help in putting out the fire, the women offered real prayers. This is an example of non-action in action. You fulfilled the real purpose of prayers. Moreover, one can go on repeating Ramanama to oneself even while running to the place where fire has started in order to help put it out.

Finally, the person whose life is dedicated to service and who has burnt his or her egotism lives his life in the spirit of prayer. We pray morning and evening in order that we may be able to live thus, and, therefore, when a fire breaks out, or in similar circumstances, one may even drop prayers. But such occasions are rare.

Pour out *amrita* against the poison which you describe. Violence is conquered by non-violence, untruth by truth, lust by self-control, anger by forbearance and avarice by generosity.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–6: G.S. Gangabehnne, p. 48; also C.W. 8767. Courtesy: Gangabehn Vaidya

511. LETTER TO SUSHILA GANDHI

YERAVDA MANDIR,
December 7, 1930

CHI. SUSHILA,

I knew two or three persons of the name 'Stuart'. One was a magistrate and afterwards became an officer in the army at the time of the Zulu rebellion. Another was a lawyer. I had become fairly intimate with the former. Is it that same Stuart who is there? Do you also wish to follow Manilal? Will you carry with you or leave behind Sita *alias* Dhairyabala *alias* whatever other names you have given her?

How many women work there?

To all of you,

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4778

512. LETTER TO PADMA

December 7, 1930

CHI. PADMA,

I got your letter. Because Gujarati is not your mother tongue, why should your handwriting be bad? What connection has one's handwriting with the language in which one is writing? You may write in the Devnagari script and show me that you can write neatly. A letter in a word is like a drawing. A person who knows drawing can write a beautiful handwriting in any language.

If anyone presses us to eat food which we never eat, we should politely but firmly refuse—in the end that will please the other person.

We should not be rude to any British officer whom we may meet.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6116

513. LETTER TO TOTARAM SANADHYA

YERAVDA MANDIR,
December 7, 1930

BHAI TOTARAMJI,

Clay may be applied on the head. A mud-cap can be placed on the head while working in the sun. I used it on many occasions during the march.[1] A towel spread over with clay and tied on the head forms a cap and provides protection. How is Gangadevi's health? Does Dhiru behave well? Is he very boisterous?

Blessings from
BAPU

PANDIT TOTARAMJI
HARIJAN ASHRAM
SABARMATI JN.
B. B. & C. I. RLY.

From a photostat of the Hindi: G.N. 2540

514. LETTER TO BABALBHAI MEHTA

YERAVDA MANDIR,
December 8, 1930

BHAI BABALBHAI,

I got your letter. There is no need to do *prayashchitta* for having eaten in the company of all classes of persons in jail. *Prayashchitta* has no reference to cleanliness or lack of it. It is enjoined for eating food served by a person belonging to a community other than one's own. One who does not believe in this restriction should never perform *prayashchitta* on that account. About other matters, Kakasaheb will guide you.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9455

[1] The reference is to the Dandi March.

515. LETTER TO MIRABEHN

December 8, 1930

CHI. MIRA,

I have reserved your letter to the last deliberately in the hope of hearing from you before or on Monday in reply to my post-card which I wrote to you on Thursday and which I hope you duly received. It contained an inquiry about your health. This obstinate constipation is disturbing. I hope when this reaches you all the effect of the attack would have worn out. I have got rid of mine by simply dropping proteid food for a while. I am now taking proteid through almonds. I should love not to go back to milk. Save now for a visible weakness, the result has been excellent. Almonds I am taking very cautiously and I cannot sustain the strength on green vegetables merely and about an ounce of almonds. I have gone to the ounce only for the last two days. I must take a cereal. I have not decided what to take. I want to try *bajri* or *juwari*—whatever the jail chapati for the day. If it agrees, the problem may be solved to my entire satisfaction. But there will be no haste, certainly no obstinacy. Immediately I feel the need, I shall go back to milk.

In another ten days I shall have finished the translation of the *Bhajanavali*. It has given me such a joy. I am not satisfied with the performance. Save for the fact that it is an act of love, it has no other merit—certainly no literary merit. But it will help you to know the meaning of the *bhajans* and that was all I aimed at. And when this is finished I hope to begin the other, viz., translation of preface to the Gujarati *Gita*. I do not think I shall translate the verses, but I shall go through one of the existing translations and where it is different from mine, I shall note it and translate all the marginal notes. This will simplify my work and save a great deal of labour. Please share this with Kaka. He will feel interested in the proposal.

The improvements in the Gandiv have exceeded all expectations. It now runs smoothly. It has the tension which was absent. But I am not going to weary you with a description of the improvements. I am describing them in a letter to Keshu. I am sure that for speed it cannot now be excelled by any other wheel.

But that has still to be tested. My assurance won't create more yarn, I know.

You *must* give yourself ample rest and must not work under tension. It is good for the wheel but not for human beings.

Love.

BAPU

From the original: C.W. 5424. Courtesy: Mirabehn; also G.N. 9658

516. LETTER TO NARANDAS GANDHI

Thursday morning, December 4/9, 1930

CHI. NARANDAS,

I got your letter yesterday evening. They pass on the packets to me and post them to you with great care. It seems that the packets are delayed in posting by a day.

The doctor wishes to come during Diwali. Does that mean after nine months? Or does he mean the Christian Diwali? If he means the Hindu Diwali, a great many things will have happened by then.

Mahalakshmi and Madhavji are very conscious of the deep significance of a pledge. Hence both of them should be pained by a violation of even the letter of a pledge. But we should be satisfied if everyone keeps a pledge as he or she understands it and to the best of his or her ability, and it seems that most people do so. You should keep them vigilant.

Do what you think best about Giriraj. Since you will have to bear the burden, I will accept your decision as the only proper one. I know that Krishna will always have his own way. If he keeps good health, I think he is likely to do great service in future.

I believe the same about Purushottam. Let him write to me from time to time.

Pyarelal is improving quite well in health. I hope it will not go down while he is with me. His being with me is like a goat being near a wolf. A goat tied in front of a wolf will grow thinner every day even if you feed it on the finest grass. Something of that sort used to happen to Pyarelal. I hope that is not so now. I blame myself a good deal for what used to be. Let us see what God wills. He will get what he wants by way of food. At present, he takes milk and curds and eats bread, vegetables and *papaiya*.

I had not imagined that Parnerkar would mismanage things as badly as he has done. He is a worker with pure motives, but it seems that he cannot cope with work. You did very well in being strict with him and getting the accounts in order. I hope he will take rest now and improve his health. Should we assume that the business at Bidaj is running at a loss? If you think it necessary to reduce the scale or wind up any of our activities, do so. Anyone who works in the spirit of non-attachment soon discovers the measure of his ability. He will never be too eager to do things and never undertake anything beyond his capacity. Really speaking, he does not have to seek work. Work comes to him unsought, and he does his best to do full justice to it. To the world he seems a man who has no work, for his face betrays no anxiety and he never complains about the burden of work. In fact he carries no burden. He entrusts his burdens to Lord Krishna and dances as He wills.

Jethalal had written to me saying that he would send a report of the work done. I have not received the report. I understand what you say about Kamalabehn Lundi. That is what marriage is. The desire for it has its source in lust and attachment. Marriage is called a sacrament because it is a means of controlling lust. That is how it was conceived, at any rate. But this intention is now forgotten, and so for most people marriage has become a means of self-indulgence. I will write to Gangabehn and Nanibehn.

I have been watching your experiment in diet. Give me detailed information from time to time. It will certainly benefit you if you eat only a small quantity of groundnuts. You may not even need them when you have milk and curds. There is certainly some truth in the advice which research-workers now give against eating many articles at a time. All the foods are not simultaneously digested in the same manner and to the same degree and, therefore, a mixture of too many of them disturbs the stomach. The description of compassion was very good indeed. You say that you have sent the printed copies of the discourses; that may also mean that they are being dispatched now. I have not received them.

Friday morning

I have given all details about my health and my diet in the letter to Kakasaheb, and so I do not repeat them here. I had assumed that you would send for Keshu and hear his complaint, and that was why I did not write about it in my letter. But I give a summary now as far as I remember what it was.

1. You get angry with him without any reason.

2. Once he tried to explain matters to you, but you did not listen to him and shouted at him so loudly that all could hear you and you said many improper things.
3. You are very partial to Kusum, Navin and Dhiru and do not even listen to any complaints against them.
4. You have taken away from him the management of the factory without any reason.
5. Damodardas left the Ashram out of disgust at your partiality.

I have written to Keshu and told him that just as I used to be under Maganlal's spell and saw no faults in him, so am I under yours and see no fault in you, and will not, therefore, be ready to believe anything about you which I have not myself observed. I, however, advised him to open his heart to you and tell you everything. He merely said in reply that he was not satisfied by my letter. After that I have kept quiet since he was to have a talk with Mahadev. Now you should, yourself, call him and show to him his complaints which I have described. If I have misunderstood him, he will correct my mistake. If I have left out anything, he should add that. You may then try to satisfy him if you can. I have written to him and advised him to take up some work, no matter what it is. I have told Kakasaheb about him. I have advised him, too, that he should see Kakasaheb. I have no doubt that it will do him no good whatever to remain without work.

If Harilal Desai wants to take up service in the Ashram and if you think there will be no harm in giving him a job do give him one. He is unmethodical in work but he is a young man of transparent sincerity of purpose. I think it will be worth while having him as one of our workers. Did you read the long letter which . . .[1] wrote to me? He will produce no effect on me unless he tells me something concrete observed by himself. I believe . . .[2] to be a pure-hearted girl. . . .[3] has also produced on me the impression of being pure in heart and one who would speak the truth. I had a happy experience of him also during the march. He had spread the fragrance of his character in the Kashi Vidyapith too. It is true that he has been guiding . . .[4] and trying to raise her level, but I have seen in him nothing but the attitude of a brother and teacher.

Silence Day afternoon

Try to find soon a piece of leather to repair the soles of the sandals. I find that the soles of the new pair, too, are none too strong. Signs of its wearing out could be seen today. About my health

[1], [2], [3] & [4] The names have been omitted.

and diet, you will find something in the letter to Mirabehn and a little in the letter to Kakasaheb too. Hence I say nothing here.

These days I seem to be able to observe small things with greater attention, and so I cannot help noticing the character of the handwriting in the different letters received in the packets sent by you. I am trying to improve my bad handwriting. You must have observed this in every letter of mine. Bad handwriting is of course a form of discourtesy. Discourtesy in every form is violence, but bad handwriting is direct violence too. Anything which causes unnecessary pain to our neighbour or to any living creature is nothing but violence. I have twice as much experience as others of what pain and inconvenience are caused to the reader by bad handwriting. I have, in the first place, the experience of having to read letters written in bad writing by others and also the experience of the pain caused to others by my handwriting. My aim in saying this is to advise all inmates of the Ashram, men and women, boys and girls, to take great care to write a good hand. This requires no time but only some thought. One must have love for the other party. Let all of them observe the following rules:

1. They should leave enough space between the words.
2. They should avoid flourishes in the letters.
3. They should never leave a letter half-written.
4. They should not let the letters flow into one another.
5. As far as possible, they should write to no one in pencil.

If they follow these rules, they will certainly be able to make their handwriting legible. Haste signifies attachment. Let no one write in haste. Everyone should be content with what he or she can write slowly and patiently.

Blessings from
BAPU

[PS.]

There are 83 letters today, but No. 36 seems to have been omitted and so, really speaking, there are 80 only. The 81st is for the brother of the late Mangaldas Sheth. Have it delivered to him immediately.

The separate sheets of the discourses are included in the total number.[1]

From a microfilm of the Gujarati: M.M.U./I

[1] For the text of the discourse which followed, *vide* Vol. XLIX, "Letters on the *Gita*"—Ch. V.

517. LETTER TO PRABHAVATI

YERAVDA MANDIR,
December 9, 1930

CHI. PRABHAVATI,

I have had no letters from you for some time. I do feel worried. But I believe that everything must be all right. God will look after you.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3383

518. LETTER TO J. C. KUMARAPPA

December 11, 1930

MY DEAR KUMARAPPA,

I note what you say about Kamalabehn. May she prosper in the right sense!! 'This correspondence' need not cease. I would gladly continue it if you will further cross-question me. Many things I have noticed become clear through sheer lapse of time and consequent, unconscious observation.

Love.

BAPU

From a photostat: G.N. 10083

519. *LETTER TO KUSUM DESAI*

December 11, 1930

CHI. KUSUM (SENIOR),

I got your letter. I observe no harmful effect on my health. I see that the changes have done me nothing but good. Do not worry on my account at all.

Pyarelal's time is taken up as under: 375 rounds on the spinning-wheel, 100 rounds on the *takli* and making the required number of slivers. This work leaves him very little free time. The *takli* takes up two hours of his time. I, too, do almost the same work. I spin 100 rounds on the *takli*, but am satisfied with 275 on the wheel. The total comes to 375.

What you say about the girls is correct. Write to me more plainly.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1813

520. *LETTER TO BRIJKRISHNA CHANDIWALA*

YERAVDA MANDIR,
December 12, 1930

CHI. BRIJKRISHNA,

Your letter. I gave up fresh fruit on learning of the sufferings outside. Now Pyarelal is with me. Eating, drinking, [spinning] *yajna* are all karma or actions. An action that does not deserve to be undertaken is *vikarma* or perverse action. *Akarma* is absence of action, i.e., action undertaken by man without attachment or desire for the fruit. A perverse action cannot be undertaken without attachment. Do write if you have any doubts. Your health must be good when you come out [of jail].

We both are well.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 2385

521. LETTER TO MIRABEHN

December 13, 1930

CHI. MIRA,

Your p.c. was duly received. The absence of any further news from you, I take to mean perfect restoration. After each illness you are soon well, because the treatment followed is natural, but every sickness leaves behind it a legacy of weakness unless the system is allowed full rest and the mind relieved of tension. I suppose the mental control is the most difficult. For this the sovereign remedy is the application of the *Gita*. Each time mind suffers a shock, there is failure in application. Let good news as well as bad pass over you like water over a duck's back. When we hear any, our duty is merely to find out whether any action is necessary and if it is, to do it as an instrument in the hands of Nature without being affected by or attached to the result. This detachment appears a scientific necessity when we remember that in bringing about a result more than one instrument is employed. Who shall dare say 'I have done it'[?] I know you know all this. Nevertheless, I drive the truth home, so that from the brain it may percolate to the heart. So long as it remains in the brain only, it is a dead weight on it. Any truth received by the brain must immediately be sent down to the heart. When it is not, it suffers abortion and then it lies on the brain as so much poisonous matter. What poisons the brain poisons the whole system. Hence the necessity of using the brain as it should be merely as a transmitting station. Whatever is there received is either transmitted to the heart for immediate action or it is rejected there and then as being unfit for transmission. Failure of the brain to perform this function properly is the cause of almost all the ills that flesh is heir to as also for mental exhaustion. If the brain simply performed its function, there need never be any brain-fag. So whenever we suffer from illness generally there is not only a dietetic error but there is also failure on the part of the brain to function properly. The author of the *Gita* evidently saw this and gave the world the sovereign remedy in the clearest possible language. Whenever therefore anything preys upon your mind, you should meditate on the central teaching of the *Gita* and throw off the burden. Let us hope there never will be a recurrence of the terrible constipation.

As to Kumarappa if you have enough charity and goodwill forward to him all the criticism you receive leaving the result to take care of itself. It is a duty you owe to him to let him have the criticisms. You may now use Kaka too for the purpose of sending your messages.

For me the milkless experiment continues as yet without any bad result. The weight has suffered a further decrease of 3 lb. but the vitality remains. One cause of the decrease in weight is that I am most cautious about increasing the quantity of cereals and almonds I take. Almonds remain at 3 *tolas* and *bajri* and *juwari bhakhari* a quarter, i.e., about 2 *tolas* each time, i.e., at 11 and 5. I may soon increase the weight. Anyway the condition of the bowels is extraordinarily good. I quite agree with you that the enema as a habit is a bad thing and should be got rid of, if at all possible. It has been possible with the dropping of milk as it had become when, on going to Wardha, you will recall, I had dropped milk. Indeed but for my folly in hastily following Gopalrao I might still have been flourishing on the diet I had then adopted. The present diet is a slight modification of the Wardha one.

Whenever you are ill, you will not hesitate to write to me at once without waiting for the weekly letter day.

Love.

BAPU

From a photostat: C.W. 9283. Courtesy: Mirabehn

522. *LETTER TO VASUMATI PANDIT*

December 13, 1930

CHI. VASUMATI,

I got all your letters together. It is good that the women have been arrested. I give all the news about myself in the common letter and, therefore, say nothing in letters to individual persons. My health is all right. I have given up milk at present and eat a *rotla* of *jowar* or *bajra*, vegetables and three *tolas* of almonds. And in addition, lemons of course, and sometimes dates. This diet has helped me to get rid of the need for enemas. But I must wait and see whether I can keep it up. The weight has gone down, but I do not worry about that at all.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9296

523. LETTER TO NIRMALA DESAI

December 13, 1930

CHI. NIRMALA,

I got your letter. I do not remember any letter of yours to which I did not reply. Why did Mother go back? Did she not feel happy there? Or had she come only for a few days? How is your leg now?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9457

524. LETTER TO RAMACHANDRA TRIVEDI

December 13, 1930

CHI. RAMACHANDRA,

I have your letter. Write in ink and shape the letters well. Good that all have arrived at the Ashram. Tell Jiji[1] to give up the practice of untouchability and live in peace. There is no dharma in untouchability.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 5265

[1] Literally, 'elder sister', here addressee's mother who was then at the Ashram.

525. LETTER TO SHARDA G. SHAH

YERAVDA MANDIR,
December 14, 1930

CHI. SHARDA,

I am not aware that I have not replied to your letter. It would not be surprising if I had forgotten in my hurry. You are constantly harassed by asthma. Why don't you drive it out? There must be something wrong with your diet or you may be getting excited. One does get asthma when one's feelings are excited.

Blessings from
BAPU

From the Gujarati original: C.W. 9895. Courtesy: Shardabehn G. Chokhawala

526. LETTER TO PREMABEHN KANTAK

December 14, 1930

CHI. PREMA,

I have your letter. I understand what you say about punishing children. Your argument is an old one. It is a vicious circle. Punishment did you good and so you think you should punish the children. When the children grow up, they will do the same. This is exactly the argument by which people justify their faith in violence. It is our aim to rise above this misleading experience. I admit that that requires patience. We have come together in the Ashram to cultivate that patience. Our aim is not just to impart education to children or teach them discipline, but to build character in them. Education, discipline, etc., are means to that end. If the result of building character in them is that education and discipline are neglected, let that be so. I understand your argument, though. I also see that there is no ill will behind your use of the rod. But there are certainly anger and impatience behind them. May I make a suggestion? Call a meeting of the children. If any of them say, 'You may punish us, and in this manner, if we play mischief or disobey you', you may punish them in the manner which they suggest. You should

not punish those who do not want you to punish them. If you try this method, you will see that you do not need to punish them. You should keep up this discussion. Do not give up arguing out of impatience or despair. Till your reason is convinced of what I say, you should follow your own path. I know that you are dedicated to truth and, therefore, I am sure that you will realize the truth ultimately.

Your diet seems to be all right.

You did not describe your visit to Rajkot.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10246; also C.W. 6694. Courtesy: Premabehn Kantak

527. LETTER TO PADMA

December 14, 1930

CHI. PADMA,

I have your letter. This time the handwriting was better. Improve it still further. I was happy to learn that there was nothing serious about the tumour. All the same, take care of your health. I am glad that you write every detail in the diary. To what term has Sarojinidevi been sentenced?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6117

528. LETTER TO VANAMALA PARIKH

December 14, 1930

CHI. VANAMALA,

As you used quite a big slip of paper for me, I have preserved it. If Dhiru uses bad language, you should lovingly persuade him not to do so. You should also inform Premabehn.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5756

529. LETTER TO NANABHAI I. MASHRUWALA

YERAVDA MANDIR,
December 14, 1930

BHAI NANABHAI (AKOLA),

I have your letter. You have got a worthy son-in-law indeed. He has gone away to live in a rest-house. And now Sushila will follow. And then Tara. Surendra also has been pressing his name as a candidate. I feel happy. This is true dharma. Till now, we used to enjoy pleasures in the name of religion. If Tara can stand it, let her take sun-baths. You also will benefit considerably from them. Along with them, you should take hip-baths in the prescribed manner. And the food should be simple.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4779

530. LETTER TO KUNVARJI MEHTA

December 14, 1930

BHAI KUNVARJI,

I got your letter full of information. Ask Jugatram too to write. I am all right wherever I am, whether in or out of jail. God holds the string and I dance as He pulls it.

Kanjibhai's self-sacrifice is great, and his courage greater still. Convey my compliments to him.

I have written to Napoleon[1].

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2689

[1] Chhotabhai Kalyanji Mehta

531. LETTER TO MANIBEHN PATEL

YERAVDA MANDIR,
December 14, 1930

CHI. MANI (SARDARJI),

Now that you are out of prison, I expect to get from you a letter filled with details of your experience. How do you do?

Blessings from
BAPU

[From Gujarati]
Bapuna Patro – 4: Manibehn Patelne, p. 75

532. LETTER TO KASHINATH TRIVEDI

YERAVDA MANDIR,
December 14, 1930

CHI. KASHINATH,

I got your letter. I have already replied to Kalavati. The treatment being given to Mother seems to be all right. There is no doubt that constipation is the root cause of many diseases. I will describe for your information the experiment I am making at present, which has succeeded in curing my constipation at least. For two or three days I took boiled leafy vegetables, together with which I had also boiled unripe tomatoes. That by itself cured the constipation. Then I started adding crushed almonds, gradually increasing the quantity to three *tolas* and now I have been taking a few *bhakharis* made of *jowar* and *bajra* flour. This seems to keep up my strength. Of course I can say nothing definitely. I can do that if I can go on like this for two or three months. Anyone who wishes to follow my example should do so with great care. Both Santok and Radha know about the two types of bath described in Kuhne's book. They should prove very beneficial for Kalavati. We do not have a copy of the book[1] on mouth hygiene.

[1] Entitled *Mukhacharyavijnana*

Convey my compliments to Dr. Sarjuprasadji. I wish him success in his work.

How do I deserve any blessing for the low prices of grain? Wouldn't the cultivators, for their part, curse me? There are several reasons for the prevailing low prices. As far as I am concerned, I see no objection to making extracts from my letters provided they are taken with Narandas's consent.

Pyarelal is happy and cheerful. He has two editions of the *Ramayana* with him, and he is not therefore, anxious to have other books now. After coming here, he had perforce to stop his reading.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5266

533. LETTER TO HEMPRABHA DAS GUPTA

YERAVDA MANDIR,
December 14, 1930

CHI. HEMPRABHA,

Your letter. That 1,000 copies of the Bengali edition of *Anasaktiyoga* have been sold augurs well. In winter mornings it is good to expose as much of the body as possible to the sun rays between 9 and 10. It is also beneficial to take some raw onion with *roti* by way of medicine during winter. Onion has many qualities, though some drawbacks too. The main drawback is that of smell, but that can be avoided by taking a small quantity.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1679

534. *LETTER TO SHANTA*

December 14, 1930

CHI. SHANTA,

Your letter. Looking after Jiji is also a kind of national service. It should be performed without attachment. Jiji needs to be served and there is nobody else who can do it. We have no self-interest in this service.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 5268

535. *LETTER TO RAMACHANDRA TRIVEDI*

Sunday [On or after *December 14, 1930*][1]

CHI. RAMACHANDRA,

The letter bears no signature, but it is certainly from you. Your effort in improving your writing is good. Keep it up. Tell Jiji that, in regard to observance of dharma the question of Father's pleasure or displeasure does not arise. Ultimately everyone is reconciled if we observe dharma. We have the example of Mirabai before us. Jiji should not practise untouchability if she regards it a sin, as she ought to.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 5291

536. *LETTER TO PRABHAVATI*

December 15, 1930

CHI. PRABHAVATI,

From Jayaprakash's letter, it seems you must be in the Ashram now. It has been arranged now that letters from you should be handed over to me as soon as they are received. But I got no postcard or letter either today or yesterday. If you have still not

[1] From the contents it appears this letter was written after the letter to the addressee dated December 13, 1930. The Sunday following it was December 14.

gone over to the Ashram, do so immediately. Even after you have gone there, you should write to me daily for some time. Your fainting fits must stop, and I think they will in the Ashram. If you require fruit, etc., don't hesitate to ask for it. And don't plunge into work immediately. You have done enough work in the Ashram in the past, and hence you should take complete rest now. Don't burden your mind with worries. Everything will happen as God wills it. Meditate over the hymn *Premal Jyoti*[1].

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3384

537. *"ASHRAM BHAJANAVALI"*[2]

1

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वम्

Early in the morning I call to mind that Being which is felt in the heart, which is *sat* (the eternal), *chit* (knowledge) and *sukham* (bliss), which is the state reached by perfect men and which is the super-state. I am that immaculate Brahma which ever notes the states of dream, wakefulness and deep sleep, not this body, the compound made of the elements—earth, water, space, light and air.

20-12-1930[3]

[1] A Gujarati rendering, by Narasinhrao Divetia, of Newman's *Lead, Kindly Light*

[2] *Ashram Bhajanavali* is a collection of devotional songs which formed part of the morning and evening prayers at Gandhiji's ashrams. They were in various languages and taken from various sources, some of them obscure, but all fairly popular in Hindu religious tradition. Gandhiji rendered these into English for Mirabehn's benefit, in the first place, during his imprisonment in Yeravda Central Prison. The work of translation was begun on May 6, 1930 and the last hymn was translated on December 15.

In 1934 George Allen & Unwin Ltd. brought out an adaptation of the work by John S. Hoyland. (For Gandhiji's permission for its publication, *vide* Vol. LVI, "Letter to J. S. Hoyland", 15-12-1933.) But in order to make the poems acceptable to English readers Hoyland omitted a great deal, "chiefly Indian names and symbolism" but also much else so that at places it is difficult to recognize the original in the adaptation. See for instance Gandhiji's translation of verse 8 and Hoyland's adaptation of it (p. 388).

The version reproduced here is taken from a photostat of the original work in Gandhiji's hand (C. W. 4903).

[3] Note by Gandhiji: "1st verse rewritten on 20-12-1930." Gandhiji first wrote it on May 6, again on November 20 and then finally on this date.

2

प्रातर्भजामि मनसोवचसामगम्यम्

In the early morning I worship Him who is beyond the reach of thought and speech and yet by whose grace all speech is possible. I worship Him whom the Vedas describe as *neti neti* (not this, not this). Him they, the sages, have called God of gods, the unborn, the unfallen, the source of all.

7-5-1930

3

प्रातर्नमामि तमसः परमर्कवर्णम्

In the early morning I bow to Him who is beyond darkness, who is like the sun, who is perfect, ancient, called Purushottama, (the best among men) and in whom (through the veil of darkness) we fancy the whole universe as appearing even as (in darkness) we imagine a rope to be a snake.

8-5-1930

4

समुद्रवसने देवि पर्वतस्तनमण्डले।

O! Goddess Earth with the ocean for thy garment, mountains for thy breasts, thou consort of Vishnu (the Preserver), I bow to thee; forgive the touch of my feet.

NOTE. Bowing to the earth, we learn to be humble as the earth which supports the beings that tread upon it. Earth therefore is rightly the consort of the Preserver.

9-5-1930

5

या कुन्देन्दुतुषारहारधवला या शुभ्रवस्त्रावृता

May the Goddess Saraswati (of learning), the destroyer completely of black ignorance, protect me. She who is white as the *mogra* flower or the moon and a garland of snow, who has worn white robes, whose hands are adorned with the beautiful bamboo of her *veena* (a kind of violin), who is seated on a white lotus and who is always adored by Brahma, Vishnu, Siva and the other gods.

10-5-1930

6

वक्रतुण्ड महाकाय सूर्यकोटिसमप्रभ ।

O God with a curved mouth, big body, refulgent like ten million suns, keep me ever free from harm whilst doing beneficent acts.

NOTE. This is addressed to God represented by the mystic letter 'ॐ' pronounced 'Om'. Mark its curved mouth and big body. Its mystic splendour has been sung by the Upanishads.

11-5-1930

7

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः

Guru (teacher) is Brahma, he is Vishnu, he is Mahadev, he is the geat *Brahman* itself. I bow to that guru.

NOTE. This refers of course to the spiritual teacher. This is not a mechanical or artificial relationship. The teacher is not all these in reality but he is all that to the disciple who finds his full satisfaction in him and imputes perfection to him who gave him a living faith in a living God. Such a guru is a rarity, at least nowadays. The best thing is to think of God Himself as one's Guru or await the Light in faith.

12-5-1930

8

[शान्ताकारं भुजगशयनं पद्मनाभं सुरेशम्]

I bow to Vishnu, who is peace incarnate, who lies on a snaky bed, from whose navel grows the lotus, who is the supreme lord of the gods, who sustains the universe, who is like unto the sky, who has the colour of clouds, whose body is blissful, who is the lord of Lakshmi (goddess of good fortune), who has lotus-like eyes, who is knowable by the yogis through meditation, who dispels the fear of the wheel of birth and death and who is the sole Ruler of all the worlds.[1]

13-5-1930

[1] Hoyland's adaptation of this reads:

I bow to Thee, O Saviour-God:
The universe is stayed in place by Thee;
To those who seek Thee Thou dost show Thyself;
Known in the heart's most secret meditation:
Thou drivest far the fear of death, the fear of life:
And Thou, Thou only,
Commandest by Thy sovereign sway all worlds;
To Thee I bow, O Saviour-God.

9

[करचरणकृतं वाक्कायजं कर्मजं वा]

Forgive, O merciful and blessed Mahadev, all those sins of mine, of commission or omission, mental or actual and whether done through the hands or the feet, the speech, the ears or the eyes. Let Thy will be done.

14-5-1930

10

[नत्वहं कामये राज्यं न स्वर्गं नापुनर्भवम्]

I desire neither earthly kingdom nor paradise, no, not even release from birth and death. I desire only the release of afflicted life from misery.

15-5-1930

11

[स्वस्ति प्रजाभ्यः परिपालयन्ताम्]

Blessed be the people; may the rulers protect their kingdoms by just means, may it be always well with the cow[1] and the Brahmin[2]; may all the peoples be happy.

16-5-1930

12

[नमस्ते सते ते जगत्कारणाय]

I bow to Thee the *sat* (*see* first verse), the cause of the universe, I bow to Thee the *chit* (1st verse), the refuge of the world, I bow to Thee the one without a second, the giver of salvation, I bow to Thee the Brahman, the all-pervading, the eternal.

17-5-1930

13

[त्वमेकं शरण्यं त्वमेकं वरेण्यम्]

Thou art the only refuge, Thou art the only one to be desired, Thou art the sole protector of the universe, Thou art self-revealed, Thou art the sole creator, preserver and destroyer of the universe, Thou alone art supreme, immovable, unchangeable.

18-5-1930

[1] Note by Gandhiji: "Cow=agriculture"

[2] Note by Gandhiji: "Brahmin=education"

14

[भयानां भयं भीषणं भीषणानाम्]

Of all the fears, Thou art the chief, of all that is terrible Thou art the most terrible, Thou art the motion of all life, Thou art the holy of holies, Thou art the sole regulator of the mightiest places, Thou art the greatest among the great. Thou art the chief among all protections.

19-5-1930

15

[वयं त्वां स्मरामो वयं त्वां भजामो]

We think of Thee, we worship Thee, we bow to Thee as the witness of this universe, we seek refuge in Thee the *sat*, our only support, yet Thyself needing none, the ruler, the barque in the midst of this ocean of endless birth and death.

20-5-1930

16

[विपदो नैव विपदः संपदो नैव संपदः]

That which goes by the name of adversity is not such; nor is that prosperity which goes by that name. To forget God is adversity; ever to think of Him is prosperity.

21-5-1930

17

[विष्णुर्वा त्रिपुरान्तको भवतु वा ब्रह्मा सुरेन्द्रोऽथवा]

Let him be whosoever he may be whether Vishnu or Mahadev, Brahma or Indra, Sun or Moon, Lord Buddha or Mahavir, obeisance be ever only to him who is free from the poisonous effect of desire and anger, who is filled with compassion for all life and who is purified by a perfectly virtuous life.

22-5-1930

18

[हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्][1]

The face of truth is overlaid with a golden lid, O God, remove it so that I may see the true light.

23-5-1930

[1] *Ishopanishad*, 15

19

[अग्ने नय सुपथा राये अस्मान्][1]

O God, the Knower of all the ways, lead us along the right path so as to enable us to reach the goal; wrestle with our dark sins; we make obeisance to Thee again and again.

24-5-1930

20

[શ્રેયશ્ચ प्रेयश्च मनुष्यमेत:][2]

Both that which is good and that which is pleasing face man. A wise man will discriminate and will certainly prefer the good to the pleasing whereas the foolish one will prefer the pleasing thinking it to be profitable.

25-5-1930

21

[सर्वे वेदा यत्पदं आमनन्ति][3]

I shall tell thee in one word that state which all the Vedas establish, to which all the austerities are dedicated and desiring which devotees observe *brahmacharya*. It is Om.[4]

26-5-1930

22

[न तत्र सूर्यो भाति न चन्द्रतारकम्][5]

The sun does not carry its light there, nor the moon, nor the stars, not even lightning can penetrate there, how then can this fire? All of them derive their light from It and all this (universe) is lighted by Its splendour.[6]

27-5-1930

[1] *Ishopanishad,* 18
[2] *Kathopanishad,* I. ii. 2
[3] *Ibid.,* I. ii. 15
[4] Note by Gandhiji: "4, page 24, 6th ed."
[5] *Kathopanishad,* II. ii. 15
[6] Note by Gandhiji: "This should have been later. It is the translation of verse 14, p. 28, 6th edition."

23

[तपःश्रद्धे ये ह्युपवसन्त्यरण्ये][1]

Those knowing ones who with austerities and faith live the forest life in peace begging for their food becoming sinless enter through the sunny gate that abode where dwells that well-known immortal changless Being.[2]

28-5-1930

24

[आत्मानं रथिनं विद्धि शरीरं रथमेव तु][3]

Regard the soul as the warrior, body as his chariot, reason as the charioteer, mind as the reins; they call senses horses, sense-objects meadows; wise men have said that the soul acts through the mind and the senses.[4]

29-5-1930

25

[विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः][5]

He whose reason is like an experienced charioteer and whose mind is under control like the reins crosses over safely and safely comes to the journey's end, the excellent abode of Vishnu.

30-5-1930

26

[उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत][6]

Awake, arise, and learn wisdom from the wise. The sages say to traverse this way (through life) is as difficult as it is to walk along the edge of a razor.

31-5-1930

[1] *Mundakopanishad*, I. ii. 11
[2] Note by Gandhiji: "Verse 15, p. 28, 6th ed."
[3] *Kathopanishad*, I. iii. 3-4
[4] Note by Gandhiji: "5-6, p. 24"
[5] *Kathopanishad*, I. iii. 9
[6] *Ibid.*, I. iii. 14

27

[अग्निर्यथैको भुवनं प्रविष्टो][1]

Even as fire though always the same assumes different forms as it passes through different media, so does the indwelling spirit, though essentially always the same, appear different passing through different media.

1-6-1930

28

[वायुर्यथैको भुवनं प्रविष्टो][2]

Even as the air though always the same assumes different forms as it passes through different media so does the indwelling spirit, though essentially always the same, appear different passing through different media.

2-6-1930

29

[सूर्यो यथा सर्वलोकस्य चक्षुर्][3]

Even as the sun which gives light to all the eyes remains unaffected by the external defects of these eyes so is the oversoul dwelling in all that lives not affected by the external woes of mankind.

3-6-1930

30

[एको वशी सर्वभूतान्तरात्मा][4]

Those wise men alone, not others, attain eternal happiness who feel dwelling in themselves that one all-controlling power which[5] pervades all life and though one appears as many.

4-6-1930

[1] *Kathopanishad*, II. ii. 9
[2] *Ibid.*, II. ii. 10
[3] *Ibid.*, II. ii. 11
[4] *Ibid.*, II. ii. 12
[5] The source has "who".

31

[नित्योऽनित्यानां चेतनश्चेतनानाम्][1]

Those wise men alone, not others, attain eternal peace who feel dwelling in themselves that God who is the permanent essence among the impermanent, who is the life in all that lives and who though one fulfils the desires of many.[2]

5-6-1930

32

[परीक्ष्य लोकान् कर्मचितान्][3]

Having realized (the impermanence of) the status to be obtained by works, a Brahmin should cultivate detachment. Stability cannot come from activity. To know that he should reverently approach a teacher who knows the Vedas and is intent on God.

6-6-1930

33

[तस्मै स विद्वान् उपसन्नाय सम्यक्][4]

To him thus come with due reverence, calm of mind brought under control, the wise teacher imparts divine knowledge whereby one really knows that permanent Being who is truth incarnate.

7-6-1930

34

[प्रणवो धनुः शरोह्यात्मा ब्रह्मतल्लक्ष्यमुच्यते][5]

Pranav (Om) is the bow, the spirit is the arrow and Brahm[an] is the target; therefore one must shoot unerringly so that the spirit becomes one with Brahm[an] like the arrow (with the target).

8-6-1930

35

[भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः][6]

When one realizes Godhead one's[7] heart is rid of difficulties, doubts vanish and works do not bind.

9-6-1930

[1] *Kathopanishad,* II. ii. 13

[2] Note by Gandhiji: "For 14 & 15 verses *see* leaf 8." *Vide* v. 22 and 23.

[3] *Mundakopanishad,* I. ii. 12

[4] *Ibid.,* I. ii. 13

[5] *Ibid.,* II. ii. 4

[6] *Ibid.,* II. ii. 8

[7] The source has "his".

36

[ब्रह्मैवेदं अमृतं पुरस्तात्][1]

This eternal Brahm[an] is before and behind, is in the right and the left, is below and above, pervades everywhere, is the universe, is above all.

10-6-1930

37

[સત્યેન લભ્યસ્તપસા ह्येष આત્મા][2]

Self-realization comes always through truth, *tapas* (austerity), true knowledge and *brahmacharya*. Seekers who have become free from sins realize the immaculate refulgent spirit within themselves.

11-6-1930

38

[સત્યમેવ जयते नानृतम्][3]

Truth alone triumphs, never untruth. That way which the sages whose purpose is fulfilled traverse, which is the way of the gods and where is the great abode of truth opens (for us) through truth.

12-6-1930

39

[નાયમાત્મા પ્રવચનેન લભ્યો][4]

This spirit is not attainable by the Vedic study or by feats of intellect or by attending discourses. It is attainable only by him who woos it. It reveals itself to such a one.

13-6-1930

40

[નાયમાત્મા बलहीनेन लभ्यो][5]

This realization is not possible for the weak or the indolent or those who resort to unmeaning austerities. But the soul of the wise man who remedies these defects enters the abode of Brahm[an].

13-6-1930

[1] *Mundakopanishad*, II. ii. 11
[2] *Ibid.*, III. i. 5
[3] *Ibid.*, III. i. 6
[4] *Ibid.*, III. ii. 3
[5] *Ibid.*, III. ii. 4

41

[सम्प्राप्यैनं ऋषयो ज्ञानतृप्ताः][1]

The sages having found satisfaction in knowledge, being purified, being free from desires, being at peace with themselves and with their souls equipoised, realize the universal spirit and pervade all.

14-6-1930

42

[वेदान्तविज्ञानसुनिश्चितार्थाः][2]

All those who have well understood the meaning of life through Vedant and science, whose hearts are purified through sannyasa, being intent on the immortal, on death enter *Brahmaloka* and become free.

15-6-1930

43

[यथा नद्यः स्यन्दमानाः समुद्रे][3]

Just as rivers rushing towards the sea leave their names and forms and merge in the sea, even so do wise men leave their names and forms and merge in the paramount divine Being.

16-6-1930

44

[स यो ह वै तत् परमं ब्रह्म वेद, ब्रह्मैव भवति][4]

He who knows that great Brahm[an] becomes It. In his family no one ignorant of Brahm[an] is possible. He passes grief and sin. He becomes free from the bonds of the heart and becomes immortal.

17-6-1930

45

[यतो वाचो निवर्तन्ते अप्राप्य मनसा सह][5]

He who knows that Brahm[an] which not reaching both speech and mind return, fears nothing. He does not burn thinking, 'Why have I not done this good thing? Why have I committed that sin?'

18-6-1930

[1] *Mundakopanishad*, III. ii. 5
[2] *Ibid.*, III. ii. 6
[3] *Ibid.*, III. ii. 8
[4] *Ibid.*, III. ii. 9
[5] *Taittiriyopanishad*, II. 9

46

[युवा स्यात् साधु युवाध्यायकः आशिष्ठो द्रढिष्ठो बलिष्ठः][1]

A young man should have character, should be studious, full of hope, determination and strength. For him all this earth should be full of riches.

19-6-1930

47

He may not witness dances, he may not attend meetings, gatherings and revel, he may not gossip, he should cultivate a love for solitude, he may not resent incorrect conduct by the teacher and his family, he may not engage in talks with women except as may be necessary, he should be gentle, calm, modest and determined, he should shun idleness, anger, envy; he should fetch a pitcherful of water for the teacher both morning and evening and fetch wood from the forest.

20-6-1930

48

[बलं वाव विज्ञानाद्भूयोऽपि ह][2]

Soul-force is superior even to science, for one man having soul-force will shake one hundred learned men. When one has that force he is ready to go to a teacher, he serves him, then he becomes fit to sit near him, he ponders over what he has heard; he becomes wise, he does his duty, he has experience. The earth keeps its place through that force, the heavens retain their place through it, the mountains, the gods, mankind, the brute creation, birds, grass, plants, game, insects, moths, ants, etc., all life are sustained by that force. Therefore cultivate that force.

21-6-1930

[1] *Taittiriyopanishad*, VIII. 2
[2] *Chhandogyopanishad*, VII. viii. 1

49

[मधुवाता ऋतायते ।][1]

May the winds, the waters, the plant life, the evening and the dawn, the dust of the earth, the heavenly vault which is like father, the trees, the sun and the cows be a blessing to us.

22-6-1930

50

[न जातु कामात् न भयात् न लोभात्]

One may not abandon one's faith for the satisfaction of a desire, or from fear or ambition, not even for saving one's life. Faith is permanent, happiness and unhappiness are fleeting things. The spirit is immortal, the result of its actions—the body—is evanescent.

23-6-1930

51

[यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवति][2]

Work done with knowledge and faith and in a prayerful spirit becomes most effective strength.

24-6-1930

52

[यं ब्रह्मावरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः]

I bow to that God whom Brahma, Varuna, Indra and the Maruts adore with divine hymns, of whom the Vedic singers sing in the Vedas with the *angas*, the *padas*, the *kramas* and the Upanishads, whom the yogis see in their meditations with minds fixed on Him and whose end the *devas* and the *asuras* do not see.

25-6-1930

53

KUMAR MANDIR PRAYER

[ॐ सह नाववतु । सह नौ भुनक्तु][3]

Om! may God protect us, may He support us, may we make joint progress, may our studies be fruitful, may we never harbour ill will against one another. Om *shanti*, *shanti*, *shanti*.

26-6-1930

[1] *Brihadaranyakopanishad*, VI. iii. 6
[2] *Chhandogyopanishad*, I. i. 10
[3] *Taittiriyopanishad*, II (*Shantipath*)

54

[ॐ असतो मा सद्गमय। तमसो मा ज्योतिर्गमय।][1]

Om! From untruth lead me unto truth, from darkness lead me unto light, from death lead me unto life everlasting.

27-6-1930

55

[योऽन्तः प्रविश्य मम वाचमिमां प्रसुप्ताम्]

I bow to thee, O God, who being almighty and having entered my heart, gives by His power life to the silent tongue, the hands, feet, ears, skin and other members of the body.

28-6-1930

56

WOMEN'S PRAYER

[गोविन्द द्वारिकावासिन् . . . कुरुमध्येऽवसीदतीम्]

O Govind, dweller of Dwarika, Krishna, Thou beloved of the Gopis, O Keshav, dost Thou not know that the Kauravas have surrounded me?

O Lord, Thou Lord of Lakshmi, protector of Vraja, deliverer from affliction, O Janardana, save me [from] the ocean of misery in the shape of the Kauravas.

O Krishna, Thou great Yogi, soul and protector of the universe, O Govind, deliver me lying hopeless in the midst of the Kauravas and seeking thy support.

29-6-1930

57

[धर्मं चरत माऽधर्मम्। सत्यं वदत नानृतम्]

Act righteously, never unrighteously; speak truth, never untruth; look far ahead, never shortsightedly; look above; never below.

30-6-1930

58

[अहिंसासत्यमस्तेयं शौचमिन्द्रियनिग्रहः]

Ahimsa, truth, non-stealing, purity and self-control, these, said Manu, are the common duty of all the four divisions.

1-7-1930

[1] *Brihadaranyakopanishad*, III. 28

59

[अहिंसा सत्यमस्तेयं अकामक्रोधलोभता]

Ahimsa, truth, non-stealing, freedom from passion, anger and greed, wishing the well-being and good of all that lives is the duty common to all the divisions.

2-7-1930

60

[विद्वद्भिः सेवितः सद्भिर्नित्यमद्वेषरागिभिः]

Understand that to be religion which the wise, the good and those that are free from likes and dislikes follow and which is felt in the heart.

3-7-1930

61

[श्रूयतां धर्मसर्वस्वं . . . पापाय परपीडनम्]

Listen to the essence of religion and assimilate it through the heart: one should never do to others which one would not wish done to oneself.

That which has been said in countless books I shall say in half a verse: service of others is virtue, injury to others is sin.

4-7-1930

62

[आदित्यचन्द्रावनिलोऽनलश्च]

The sun, the moon, the wind, the fire, the sky, the earth, the waters, the heart, the god of judgment, the day, the night, the evening, the morning and dharma itself are witnesses to man's actions, i.e., he can conceal nothing.

5-7-1930

63

FROM "DWADASHAPANJARIKA [-STOTRA"]

[मूढ जहीहि धनागमतृष्णाम्]

O foolish one, give up the desire for amassing wealth, make thy mind pure and free from desire, satisfy thy mind with what thou may'st obtain through thy own labour.

6-7-1930

64

[अर्थमनर्थं भावय नित्यम्]

Always believe that wealth is illth. It is simple truth to say that there is no happiness coming from its possession. It is known to all that rich people fear even their own children.

7-7-1930

65

[कामं क्रोधं लोभं मोहम्]

Shun desire, anger, greed, possession and ask thyself 'who am I'. Those foolish ones who don't strive for self-realization go to perdition.

8-7-1930

66

[त्वयि मयि चान्यत्रैको विष्णुः]

In thee, me and others there is but one God who suffers us all; thou art angered for nothing. See thyself in all and everywhere, give up thy ignorance in the shape of differentiation.

9-7-1930

67

[नलिनीदलगतसलिलं तरलम्]

Like the precarious drops on a lotus leaf this life is fleeting. Know this world to be full of disease, egotism and affliction.

10-7-1930

68

FROM "PANDAVAGITA"

[प्रह्लादनारदपराशरपुण्डरीक]

PANDAV: I think reverently of the holy ones: Prahlad, Narad, Parashar, Pundarika, Vyasa, Ambarisha, Shuka, Shaunaka, Bhima, Dalbhya, Rukmangada, Arjuna, Vasishtha, Bibhishana and other great saints.

11-7-1930

69

[स्वकर्मफलनिर्दिष्टां यां यां योनिं व्रजाम्यहम्]

KUNTI: O Krishna, no matter in what species I am born due to my actions, may my devotion to you grow in strength.

12-7-1930

70

[ये ये हताश्चक्रधरेण राजन्]

DRONA: O King, those who were killed by the Wielder of the Discus, the Lord of the three worlds, Janardana, have gone to the abode of Vishnu. For even the wrath of God is like his boon.

13-7-1930

71

[त्वमेव माता च पिता त्वमेव]

GANDHARI: O Thou God of gods, Thou alone art my all, mother, father, brother, friend, knowledge, wealth.

14-7-1930

72

[नमो ब्रह्मण्यदेवाय . . . केशवं प्रतिगच्छति]

VIRATA: Ten thousand ten obeisances to the great God Krishna, Govind the benefactor of the cow, the Brahmin, the whole universe.

PRAHLAD: O Lord! O Changeless One! may my devotion unto Thee remain for ever constant, no matter where among the thousands of species I may take birth. May my love for Thee be pure and even as intense as the love of the worldly man for his sense-pursuits and may it never fade from my heart ever intent upon Thee.

BHARADWAJA: Good fortune and victory, never defeat, attend upon those whose hearts are ruled by lotus-like Janardana.

MARKANDEYA: That moment or occasion when one does not think of Vasudeva means as much waste, loss, ignorance, folly, stupidity.

SHAUNAKA: Devotees of Vishnu needlessly worry over food and clothing. Surely He who sustains the whole universe is not going to neglect His devotees.

SANATKUMAR: Even as the waters dropping from the heavens are received into the ocean, so is the worship of the different gods received unto Keshav.

15-7-1930

73

SELECTIONS FROM "MUKUNDAMALA"

[श्रीवल्लभेति वरदेति दयापरेति]

O Mukunda, grant that I may always say: O Vallabh, O Giver of boons, O Fount of Mercy, O Lover of devotees, O De-

stroyer of the wheel of birth and death, O Lord, O Thou with a serpentine bed, O Thou Refuge of the Universe.

15-7-1930

74

[मुकुन्द मूर्ध्ना . . . मरणेऽपि चिन्तयामि]

O Mukunda! With head bowed down I ask of Thee only this that by Thy grace I may never from birth to birth lose sight of Thy lotus feet.

O God! I have no relish for dharma, nor for wealth nor yet for worldly enjoyments; let whatever is to happen happen as a result of my past actions; only this prayer I regard as of utmost importance: may my attachment to Thy lotus feet be unshakable.

O Thou Destroyer of hell! I do not care where my lot is to be cast, whether in heaven or on earth or in hell; only grant that I may ever think of Thy feet more beautiful than the lotus during the rains.

[भवजलधिगतानां द्वन्द्ववाताहतानाम्]

Vishnu becomes like a ship protecting men sailing on the ocean of birth and death, tossed to and fro as by the wind, by the pairs of opposites such as happiness and misery, borne down by the weight of guarding sons, daughters, wives and the like and sinking in the storms of violent passions.

16-7-1930

75

[भवजलधिमगाधं . . . कृष्णरसायनं पिब]

O, my heart, you need not be afraid that you cannot cross this unfathomable and difficult ocean of birth and death; thy single-minded devotion to the lotus-eyed, hell-destroying God will surely save thee.

O Lotus-eyed One! with hands folded, head bowed, body moved, throat choked, eyes bathed in hot tears, may our life close ever drinking in the nectar in the form of the meditation of Thy lotus-like feet.

O Cupid! Get thee gone from my heart which is the seat of the lotus-like feet of Mukunda; thou art already scorched by the fire from Siva's eyes; why will you not remember the might of Vishnu's discus?

O thou wrong-headed fool! Why dost thou afflict with drugs this body which has hundreds of weak joints, which is liable to

certain decay and which is subject to constant change? Drink in the one life-giving potion—the name of Krishna.

17-7-1930

76

[नमामि नारायणपादपङ्कजम् . . . जनानां व्यसनाभिमुख्यम्]

I touch the lotus feet of Narayana, I worship Narayana always; I take the holy name of Narayana, I remember the changeless essence called Narayana.

O how passion deadens man's senses; for though he can take, he never does take any of the many names of God such as Ananta, Vaikuntha, Mukunda, Krishna, Govind, Damodar, Madhav.

18-7-1930

77

BHAJANS

[जेहि सुमिरत सिधि होइ, गणनायक करिवरवदन]

O elephant-mouthed one, the chief of *ganas* by thinking on whom one attains salvation and who is a storehouse of knowledge and virtues, may Thy grace descend upon me; O merciful one by whose mercy the dumb speak, the lame ascend steep hills and who washes off all the scorching dirt of Kali—shower thy blessings upon me.

19-7-1930

78

[दीन को दयालु दानि, दूसरो न कोऊ]

For those in want there is no other than Thou so merciful, so generous! What is the use of my carrying my wants to others? They appear to me as much in want as myself. Gods, men, sages, demons, serpents and others exercise sway only during Thy pleasure. The world, eternity, the four Vedas proclaim that Rama is the beginning, the end and the middle; Thine is the Kingdom. To ask of Thee is not begging. Thy devotee comes to Thee for Thy well-known nature; for hast Thou not taken under Thy protection stone, beast, trees, bird? O Thou, son of Lord Dasharatha, Thou hast turned beggars into kings, Thou art the refuge of the distressed. I am Thy slave. O merciful God, say if only once: "Tulsidas is Mine."

20-7-1930

79

[तू दयालु, दीन हौं, तू दानि, हौं भिखारी]

Thou art merciful, I am in distress; Thou art the giver, I am a beggar; I am a known sinner, Thou art the forgiver of mountains of sins; Thou art the help of the helpless and who can be so helpless as I? There is none so afflicted like me, there is no deliverer like unto Thee; Thou art the creator, I am a little creature; Thou art the lord, I am a slave; Thou art father, brother, teacher, friend, all in all to me; if I have only faith, I know that there is much between Thee and me; may Tulsi somehow feel the protecting power of Thy holy feet.

21-7-1930

80

कबहुक हौं

When shall I conduct myself thus by the grace of the merciful Rama that I shall cultivate the nature of good and true men; that I shall be satisfied with whatever accrues to me in the ordinary course and shall expect nothing from anybody; that I shall carry out the resolution to serve others in thought, deed and word; that I shall not burn with the scorching fire of the unbearably harsh language of others when I chance to hear it; that I shall be free from pride and have a mind equipoised and not delight in narrating the defects of others and that I shall give up all anxiety about the body and will not be elated by happiness and downcast by misery?

Tulsidas declares: being steadfast along the foregoing path I shall attain the boon of unchangeable devotion.

22-7-1930

81

ऐसी मूढता या मनकी

O my soul! How foolish art thou, thou leavest the celestial waters of Ramabhakti and runnest after the mirage even as the *chatak* bird being thirsty mistakes a volume of smoke for a cloud but finds neither coolness nor water and damages its eyes into the bargain; or even as the hungry hawk seeing its own reflection through a glass floor falls upon it forgetting the injury done to its own face. O merciful God, how long need I relate my misdeeds? Thou knowest the minds of Thy devotees. Tulsidas says: Lord, think

of Thy promise and deliver Thy servant from the insufferable misery.

23-7-1930

82

यह बिनती रघुबीर गुसाईं

O Lord! Hear this my prayer. Remove my ignorance which makes [me] cherish expectations of and faith in others rather than Thee. I want neither heaven nor good intellect, nor riches nor possessions nor greatness. I want an ever-growing devotion to Thee without expectation of reward. May Thy grace save me even as the tortoise its eggs from succumbing to the weakness of my irresistible evil nature; Tulsidas prays for deliverance from all egotism and attachments of the body.

24-7-1930

83

माधव मोह-पास क्यों टूटै ?

O Madhav, how can this bondage of infatuation be broken? Not even a million external remedies will remove the internal malady. No amount of fire underneath a cauldron will destroy the moon reflected in a cauldron filled with ghee. The bird living in the hollow of a tree will not be killed by cutting the tree (from above). Even so a mind devoid of disciplined thinking will never be purified by any external means. When the heart within is impure and full of evil passions, no amount of external cleansing of the body will purify it. Can the snake inside its mound be killed by destroying the mound? Tulsidas says that without the grace of God there is no clear discrimination and without it no one may hope to cross the deep ocean named the universe.

25-7-1930

84

मैं केहि कहौं बिपति अति भारी।

O Raghuvir, help of the distressed, to whom shall I take the tale of my great misery? My heart, O my God, is Thy abode, but many thieves have entered therein and although I am beseeching and imploring them to leave it, they are using unbearable force; ignorance, delusion, greed, pride, arrogance, anger, passion—all enemies of free knowledge are causing much trouble, O Lord, and thinking me to be helpless are crushing me.

I am alone, the thieves are many, no one hears my cries; Lord, there is no escape from this either; O Lord of the Raghus, protect me. Tulsidas says: Listen, O Rama, thieves are looting Thy house; my great anxiety is lest they should bring discredit on Thee!

26-7-1930

85

ऐसो को उदार जग माहीं

None is so generous in this world as Rama who is merciful to the distressed without requiring any service in return. There is no one like him. That state which even sages fail to attain after devotion and self-denial he bestowed upon the Vulture and Sabari and then thought he had not given much. The kingdom that Ravana got from Sivji after having offered his head Rama gave to Bibhishana as if it was nothing. Tulsidas says: O my mind, if thou wouldst have the real good then worship Rama who out of the abundance of his grace will answer thy prayer.

27-7-1930

86

जाके प्रिय न राम वैदेही

Shun those people as enemies who are not devoted to Rama and Sita, be they ever so good friends. (For Him), Prahlad left his father, Bibhishana his brother, Bharata his mother, Bali his teacher, the women of Vraj their husbands and they all rejoiced (in their sacrifice). A friend is desirable only so long as he is attached and devoted to Rama. What more need I say, what is the use of the eye-powder that destroys the eyes? Tulsi says: In my opinion, he who is devoted to the feet of Rama is in every respect my friend worthy of love and dear as life itself.

28-7-1930

87

कौन जतन विनती करिये

What should I do to be able to pray? I am afraid, for looking at my conduct I realize my defeat; I obstinately refrain from doing the things which make God merciful towards His devotees and I follow the path that leads me into the trap of misfortune and daily misery. I know that I should be safe if I gave myself in thought, word and deed to the service of fellow creatures but

on the contrary I am vainly jealous when I see others happy. The Vedas, the Puranas and other scriptures proclaim the necessity of cultivating firmly the companionship of the good but my pride, passion and jealousy turn me away from them. I always delight in that which will lead me unto misery. Now tell me, O Lord! how may I be delivered from this misery? I can only be saved if Thou according to Thy nature will have mercy on me; Tulsidas has no other hope; how long shall he remain in this mire?

29-7-1930

88

जानत प्रीतरीत रघुराई

Raghunath knows what love is. He sets aside all other bonds and accepts only real love. Dasharatha expressed paternal affection by giving up life and made his fame immortal. But look at the greatness of Rama—he held the Vulture as superior to such a father. He even forgot his beloved Sita when he saw his friend Sugriva grief-stricken over the separation of his wife. Here was his brother lying senseless in the battle-field but he was thinking, at the time, of Bibhishana. Whether at home, or the teacher's house, or the home of friends or the father-in-law's, wherever he was treated, he never experienced the richness of those feasts as that of the wild berries provided by Sabari. When the sages begin to narrate His original nature they humbly acknowledge their inability to do justice to the theme and are happy to call themselves friends of the Bhil or take pride in calling themselves companions of monkeys. Tulsidas says: If thou, having known this nature and this love of Rama, hast not devotion in thine heart, then, O fool, thy mother in giving thee birth uselessly threw away her youth.

89

रघुवर! तुमको मेरी लाज।

O Raghuvir, my shame is Thy shame. I am ever seeking Thy protection and Thou art noted as protector of the weak. I have heard it said of Thee that it is Thy promise that Thou wouldst save sinners. And I am an old sinner; take my ship ashore. To destroy the sin of Thy devotees and to remove their distress is Thy only task. Be merciful, O Lord, to Tulsidas, and give him the boon of Thy worship.

90

जागिये रघुनाथ कुँवर

O Prince of the Raghus, wake up; the birds are singing in the grove. The moon will disappear presently, the chakravaka bird is off to meet her lord. The threefold breeze is gently blowing, the leaves are rustling. The morning sun is on the horizon, darkness of the night is gone. The bees are humming, the lotus has opened its leaf. Brahma and others are in meditation; the gods, common people and sages are singing hymns of praise. Thus when it was rising time Rama opened his eyes. Tulsidas is overjoyed to see the lotus face of Rama who gives valuables as gifts to the poor.

30-7-1930

91

मेरो मन हरिजू हठ न तजै

O Lord, my mind will not give up its waywardness. I try every day to control it but it will not change its nature. As a woman, although she recognizes the pains of labour, foolishly forgets them and goes to her foolish husband or as a greedy dog, even though it gets knocks on the head, meanly continues to visit the same haunts and is not ashamed, even so is this mind of mine wilful and unconquerable; I own defeat in spite of various efforts. Tulsidas says: It will come under subjection only when God the inspirer of all takes it up in hand.

31-7-1930

92

कुटुंब तजि शरण राम! तेरी आयो

O Rama, he (Bibhishana) left family, fort Lanka, palaces and temples and hearing Thy name rushed to Thee for protection. Seated in his full court Ravana kicked him and the foolish one would not listen though he was warned again and again. Thou embracedst this Bibhishana as soon as he came to Thee and crowned him King of Lanka. As soon as he met Thee the insults of ages were wiped out. O Raghunath, friend of the friendless, Thou owned him knowing him to be helpless. Tulsidas says: He received the boon of the protection from and devotion to the Lord of the Raghus.

1-8-1930

93

भज मन रामचरन सुखदाई

O my mind, worship the beneficent feet of Rama. From these feet issued forth the Ganga and was caught by Siva in his ample lock of hair. It was therefore named Jatashankari; it came for the good of the three worlds. Bharata treasured as a token of love the sandals bearing the imprints of these feet. The Bhil chief would not steer Rama's boat without being allowed to wash those feet. Saintly persons always worship these beneficent feet. The wife of the sage Gautama obtained salvation by the touch of those feet. Rama hallowed (with his feet) the Dandak forest and removed the distress of the *rishis*. (Yet strange to relate) this very Rama the lord of the three worlds ran after the golden deer. He gave the palm of victory to the monkey Sugriva, who was afflicted by the fear of his brother. Bibhishana, the brother of the enemy (Ravana), got the crown of Lanka through the touch of those feet. Siva, Sanak, Brahma, etc., also the thousand-mouthed serpent sing his praises but, says Tulsidas, his lips utter the praise of Hanuman the monkey.

2-8-1930

94

अब लौं नसानी अब न नसैहौं

I have spoiled everything hitherto but will do so no longer. By the grace of God the night is past, I am awake and shall no more go to sleep. I have the talisman in the shape of God's name; it shall not vanish from my heart. The beautiful and holy face of God is the testing stone. The gold of my heart shall be tested on it. My sense organs finding me without control have mocked me. I have now acquired self-control, they shall no more deride me. Tulsi says: My mind like the bee on the lotus shall lean on the lotus feet of Rama.

3-8-1930

95

मन पछितैहै अवसर बीते ।

O my mind, what is the use of repentance after the occasion is gone? Having attained the difficult human status, devote thyself body, speech and heart to the feet of Hari. Sahasrarjuna, Ravana and others could not save themselves from the claws of all-powerful

death. Thou triest to protect wealth and possessions saying this is mine, this is mine, but at last thou hast to go empty-handed. Know that wife, children, etc., constitute bonds of the flesh; do not be entrapped by them. O miser, they will all leave thee when thou diest, why not then be detached now? Be devoted to the Lord, O foolish one, and give up all false hope with all thy heart. Tulsi says: The fire of passion will never be quenched by the oil of indulgence.

4-8-1930

96

माधव! मो समान जग माहीं।

O Madhav! there is none on this earth in every way so low, corrupt, beggarly and steeped in vice like me and I am in distress having left Thee, God, so merciful, without cause, so friendly to the afflicted; why dost Thou not show mercy to me? It is not Thy fault, I know it is all of my doing. O Lord, thou gavest me a body through which I could know Thee but notwithstanding that I did not know Thee. The bamboo and the *karil* vainly blame the sandal and the spring (the one for want of scent and the other for want of leaves), being unworthy and unfortunate how could the one have scent and the other leaves? I am convinced that I am hard of heart in every way and Thou, O Lord, art tender. Tulsidas says: God! my bondage can be broken only by Thy mercy.

97

कलि नाम कामतरु राम को

In the Kaliyuga Ramanama is the all-yielding tree. It is the destroyer of scorching miseries caused by bad times, pauperism, etc. Repeating the name purifies the mind and banishes misfortune. Valmiki and Shankar sing the virtues of taking the name whether correctly or with the letters transposed. It is well here and hereafter with those who are armed with the beautiful power (of the name). Tulsi says: I am able to live in the world peacefully by the power of the name, I have no anxiety whether I live or die.

5-8-1930

98

जय राम रमारमणं समनम्

Hail to Thee, O Rama, the Lord of Sita and deliverer from the feverish wheel of birth and death, protect Thy servant who is strick-

en with fear. O Ruler of Avadh, God of gods, Lord of Sita, O God, Thy ward seeks Thy protection; Thou destroyer of Ravana with his ten heads and twenty arms, hast ridden this big earth of its great maladies. The crowd of devils who stalk abroad during the night are like so many fire-flies. The scorching splendour of the fire of Thy arrows has burnt them to ashes. Thou art the excellent ornament of this earthly system. Thou art the shining sun to dispel the deep darkness of the night of arrogance, infatuation and immense egotism. Cupid is hunting down the helpless people who will not give up greed and lust and who have lost the true path in the midst of self-gratification. O Lord, save them. People are afflicted with diseases and bereavement. This is the result of want of devotion to Thy blessed feet. Those who are not attached to Thy lotus feet have to go through the eternal wheel of life and death. Those who are not so devoted are ever helpless, sorrowful and miserable. Those who delight in Thy praise and who always like the company of wise and holy men have neither passion nor greed nor pride nor arrogance; prosperity or adversity are the same to them. It is for this reason that sages leaving aside dependence on yoga rejoice in becoming Thy servants. The holy people take vows, offer eternal devotion to Thee, with true hearts serve Thy lotus feet, regard alike insults or honours and thus contented roam about the earth. Thou art like the bee to the lotus hearts of the sages. O Thou steadfast and unconquerable warrior, I take Thy name, I bow to Thee Lord. Thou art the enemy of the misery of death and life cycle, infatuation and arrogance. Thou art the treasure house of virtues, Thou art the great seat of mercy; I always bow to Thee O Lord of Sita. O Son of Raghu remove this darkness of the pairs of opposites. O Lord of the earth, look at Thy helpless servants. O Lord of Lakshmi, I repeatedly ask of thee this boon: grant me everlasting devotion to Thy lotus feet and the company of holy men always.

6-8-1930

99

तुलसी बोध-मौक्तिक

There is no religion like the service of others, and O brother, there is no sin like doing evil to others. Since the Puranas and the Vedas proclaim that good and evil are to be found in our hearts, there is happiness where there is good and misery for certain where there is evil.

Blessed is the king who walks along the right path, blessed is the Brahmin who will not swerve from the faith, blessed is the moment when one is in the company of the holy ones, blessed is the life that is devoted to the unbroken worship of God.

Lives of holy men are beautiful like cotton; though tasteless the fruit is white and durable. Those who bear the hardships of others and relieve them attain fame on this earth and are adorable.

There is no doubt that one gets what one's heart is truly set upon. Nothing on this earth is difficult for him whose mind is saturated with the thought of serving others.

It is the tradition of the Raghu clan handed down from time immemorial that they would stake their life rather than the plighted word. Sins mountain-high cannot be heavier than untruth, can crores of चणोठी[1] outweigh a mountain?

The sages proclaim and the Vedas and the Puranas witness that all good deeds depend for their merit on truth.

There is no one so helpless as I and there is none so merciful to them as Thou; therefore Thou jewel of the Raghu race, deliver me from this intolerable cycle of birth and death.

7-8-1930

100

चरन-कमल बन्दौं हरि राई।

I bow to the lotus feet of the great Hari. Surdas says: I bow again and again to the feet of that merciful God whose mercy enables the lame to ascend mountains, the blind to see everything, the deaf to hear, the dumb to speak and the pauper to have people holding umbrella over him.

8-8-1930

101

जैसे राखहु वैसे हि रहौं

O Lord, keep me as Thou wilt. Thou knowest the happiness and the sorrows of the people; what need can there be for me to relate them. O God of mercy, sometimes I get enough to eat, other times I have to suffer pangs of hunger; sometimes I ride horses or stately elephants, other times I myself carry loads; Surdas says: O Lotus-eyed one, Ghanashyam, lovable God, may I be ever Thy servant, devoted to Thy feet.

9-8-1930

[1] Coral bead

102

दीनन दुख-हरन देव संतन हितकारी ।

O God, Thou removest the woes of the afflicted and comforteth the holy ones. Take Ajamil, the Vulture, the Hunter, which of them was a sadhu? Simply because the Prostitute taught a parrot Thy name Thou savedst her. Thou gavest a kingdom to Dhruva, Thou savedst Prahlad, for the sake of Thy devotees Thou built a bridge and reduced Lanka to ashes. A handful of raw rice pleased Thee, Thou wast satisfied with mere vegetable leaves. Thou thoughtst nothing of berries if they were half bitten or unripe or sour. When the alligator seized the elephant and Dushasana began to strip Draupadi naked and [she] called out Krishna, Krishna, Thou respondedst and (savedst the elephant) and multiplied Draupadi's clothing. Surdas the blind beggar knocks at the door, O Lord.

10-8-1930

103

सुने री मैंने निर्बल के बल राम।

I have heard that Rama is the help of the helpless. I can produce the evidence of those saintly people who were helped by him in their adversity. So long as the elephant relied upon his own strength, his case was hopeless, but when in his helplessness he invoked the assistance of Rama, he responded when hardly his name was half pronounced. When Draupadi felt helpless, He felt the call in his seat and God having multiplied her clothing Dushasana grew tired of hopelessly trying to strip her naked. Man relies on his own strength or his austerities or the strength of his arms or fourthly his wealth. Surdas says that when a man has exhausted all his resources and invokes the name of God, His grace descends upon him.

11-8-1930

104

हम भक्तन के भक्त हमारे

I belong to my devotees —and they to me. O Arjuna, hear my promise, it can never be recalled; taking heed of my devotees' necessities, I rush to their assistance barefoot. I deliver my devotees whenever they are in difficulty. He who is against my devotees is against me. Having well considered your welfare, I am driving your chariot. My devotees' victory is my victory,

their defeat is my defeat. Surdas says: God destroys with his Sudarshana those who come in the way of devotees.

105

अबकी टेक हमारी। लाज राखो गिरिधारी।

Now it is my fixed resolve; keep Thou my honour, O Lord! Even as during the Bharat war Thou keptst Arjuna's honour by wearing Thy Sudarshana Chakra and driving Arjuna's chariot, Thou didst not let Thy devotee's honour be sullied or even as Thou keptst Draupadi's honour and didst not let her be stripped naked though Dushasana made repeated attempts till he was tired out, Thou didst multiply her saris; keep Thou Surdas's honour, he has no other protector; O Thou Lord of Lakshmi and Radha the daughter[of]Brikhbhan, he seeks Thy protection.

106

मो सम कौन कुटिल खल कामी।

Who can be so crooked, bad or dissolute as I? I am so faithless that I have forgotten the very God who gave me this body. Even like the village dog I have been fattening myself and running after pleasures. I have given up the company of God's people and day and night slave for those who revile Him. Who can be a greater sinner than I, I am the chief among them. Surdas says: O God, listen, where is the resting place for a sinner like me?

12-8-1930

107

प्रभु मोरे अवगुन चित न धरो।

O God, do not lay to heart my faults. Thou art called equi-minded towards all. Thou canst save me if Thou wilt. One volume of water is called a river, another which contains dirt is called a drain but when they meet and become one they are called the Ganga. One piece of iron is used for worship, another in the hands of a thief for stealing, the *paras*[1] makes no distinction and turns by its touch either to gold. Surdas says: this is all called the *maya* of Brahm[an]. Now, O Lord, save me and let not Thy promise go in vain.

13-8-1930

[1] Philosophers' stone

108

अखियाँ हरिदरसनकी प्यासी

I am pining to see God as the divine child (Krishna). I would love to see the lotus-eyed One and not being able to do so I feel miserable day and night. O Uddhav! This child of Brindaban with the saffron mark on his forehead and a pearl necklace round his neck—he conquered our love and then forsook us. What do the people understand of the pangs of the forsaken ones; they will only laugh. Surdas says: O God, without seeing Thy face there is nothing left for me but to go to Kashi and seek deliverance by death.

14-8-1930

109

सबसे ऊँची प्रेम सगाई।

The best tie is the tie of love. God partook of Vidura's leaves and left Duryodhana's dainties. He ate with relish the berries tasted by Sabari. His love prompted [Him] to serve the king for when Yudhishthira performed the royal sacrifice He served as a menial. Not minding His high status, He drove Arjuna's chariot. His love was so great for Brindaban that He danced with the Gopis. Surdas says: I am a wretch unworthy of such love; how much shall I praise Thee, O Lord?

15-8-1930

110

अब मैं नाच्यो बहुत गोपाल

O Gopal, I have danced away my life in self-indulgence. Desire and anger were my garment, passions were my garland, infatuation was my ankle-bells, backbiting was the sweet sounding tune, poisoned mind was the tabor, evil company was the step, insatiableness was[1] the accompanying measure of various kind, *maya* was the waist-band, ambition was the mark on my forehead and I showed much cunning. So much so that I forgot all about time or place. Surdas says: O Nandalal, remove all this ignorance of mine.

16-8-1930

[1] The source has "is".

111

अब तो प्रगट भई जग जानी।

Now is the thing known all over. Eternal devotion to God cannot be kept secret from anyone. That beautiful face is ever before my eyes. Try what I will that face is unforgettable. I am filled with that love. It is inseparable even as milk and water are. Surdas says: God who knows the hearts of us all knew those of the gopis.

17-8-1930

112

लज्जा मोरी राखो श्याम हरी ।

O God, guard me against insult. Dushasana has held me by my hair and is molesting me and in the presence of the assembly wicked Duryodhana is intent upon stripping me naked. The five Pandavas are powerless to help me. Bhishma, Drona and Vidura are dumbfounded and silent. Now I have neither mother nor father nor son nor brother, Thou art my all. Merciful God then made her sari endless and the whole host of Duryodhana was defeated. Surdas says: When God appears as protector what need for his lambs to fear?

18-8-1930

113

दे पूतना विष रे अमृत पायो

Although Putna administered poison (to Krishna) she attained salvation; the Vedas have sung in vain that man reaps as he sows. King Bali performed a hundred sacrifices and yet was tied up and sent to the nether world. King Nriga donated one lac cows and yet he was turned into a serpent, friend Sudama was born a pauper and suddenly found himself in a golden palace. Surdas says: O God, strange are Thy ways, well have the Vedas said, 'not this, not this'.

19-8-1930

114

अबके नाथ मोहि उधारि।

O Lord, save me now. O Fount of mercy, there is no pathway in this ocean of the universe. *Maya* is its deep waters, ambition

are the waves. Passion like the alligator is dragging me in deeper waters. The senses bite like fishes and there is a load of sin on the head. In my infatuation the feet are unsteady and get entangled in the seaweed. Animal passion, anger, desire like the winds toss me to and fro. Wife and children do not let me think of Thy name as my sheet-anchor. O Thou seat of Mercy, I am fatigued, powerless and distressed in this mid-ocean. O Lord, take me by the arm and pull me up to the shore.

20-8-1930

115

रे मन! मूरख जनम गँवायो।

O my foolish soul, thy life has been wasted; in thy pride thou hast dissipated thy life and forgotten the Giver of life. Having thought this earthly life beautiful like the *semar* flower thou hast forgotten thy true self. But as thou wast about to taste it, it was not, thou foundest nothing. What is the use now of thinking of the lost past? Thou didst not do thy duty whilst there was time. Surdas says: Thou didst not serve God and hadst to repent.

21-8-1930

116

नाथ मोहिं अबकी बेर उबारो

O Lord, save me this once; Thou art Lord of lords, Thou art named the Giver, and I am without luck, blind from birth, who can be more unworthy than I? Thou art the protector of the three worlds, I am Thy slave; Thou hast saved people both worthy and unworthy; be Thou gracious unto me. I am the chief among the fallen, *sardar* among the sinners, thousands of sinners put together hardly equal me, Ajamil is nothing compared to me. God Yama, having heard of me had the gates of hell even locked. There is now no room for me anywhere; remember Thou Thy promise (to such like me). O Lord of Lakshmi, Thou hast saved many a sinner, do not withhold Thy grace. Surdas will count Thee true when Thou hast saved him.

22-8-1930

117

घूंघटका पट खोल रे तोको पीव मिलेंगे।

Open thy face, thou wilt see thy beloved. He is in everyone; therefore say nothing bitter of anyone. Do not brag about

thy riches or youth; this case made of five elements will play false to thee (one day). Light up thy dark heart and do not move from thy purpose. Wake up in this temple for thou hast got the priceless treasure thy Lord. Kabir says: Let there be rejoicing for the Lord's voice is heard within.

23-8-1930

118

साधो सहज समाधि भली।

O good man, natural meditation (समाधि) is best. Ever since its manifestation by the grace of God, it has waxed. Wherever I wander, it is a circuit (round a temple), whatever I do is for service, whenever I lie down, it is my prostration (before God). I worship no other god but God. Whatever I utter, it is God's name, whatever I hear is a remembrance of God. My eating and drinking are *puja* (worship), whether a home is established or it is destroyed is the same thing to me; I do not allow any other feeling to possess me. I do not shut my eyes nor stuff my ears, I do not torture the body. I open my eyes and delight to see God and contemplate His beauty. My mind is ever intent on Him; all corrupt thought has left me. I am so much engrossed in the thought of Him that I think of Him whatever I am doing. Kabir says: This is the excellent life and I have sung of it; there is a state beyond misery and happiness, my mind is fixed on it.

24-8-1930

119

मन मस्त हुआ तब क्यों बोले।

When the soul is saturated with the Holy Spirit there is no need for speech. When a man finds a diamond he puts it in a safe and does not open it now and again to look at it. When there is doubt about the weight of a thing it is weighed but how should a thing in itself weighty need weighing? One who is intoxicated with love drinks it not in drops weighed in scales. When the swan reaches the divine lake, he does not wander about in search of lakelets. Thy Lord is within thee, why strain thy eyes to see Him outside? Kabir says: Hear O good people, I have found the Lord for the search.

25-8-1930

120

रहना नहिं देस बिराना है।

We are not to stay here long, it is a foreign land (for us). The world is like a paper parcel which is reduced to pulp on a little water being poured on it or it is like a hedge of thorns in which we get entangled and die or it is like a meadow full of shrubs and grass which a fire destroys (in no time). Kabir says: Listen all ye good people, the only safety lies in seeking the protection of God.

26-8-1930

121

मन लागो मेरो यार फकीरी में।

O friend, my mind is fixed on a fakir's life. The happiness which one derives from meditation on God is not to be found in indulgence. Bear whatever befalls thee—good and evil; live in poverty. Let us live a life of loving service. It will be well to cultivate patience. When one goes about with a mere begging bowl and a staff, one has the whole world as one's kingdom. What is the use of pride when one realizes that the body is soon to be reduced to ashes? Kabir says: Listen O ye all good men, contentment is the pathway to self-realization.

122

समझ देख मन मीत पियारे आशिक होकर सोना क्या रे।

O my soul, my dear friend, knowest thou not that one who is in love has no sleep; when thy bread of sorrow is butterless and dry, what need to judge whether it is tasty or tasteless? If thou hast tasted love, give it, O friend, having received thou canst not lose it. He for whom sleep has become irresistible does not think of a pillow or a mattress. Kabir says: Listen O good men, there is no wailing after complete self-surrender.

27-8-1930

123

तू तो राम सुमर जग लड़वाई

Be thou absorbed in God, let the world go its way. There is paper and there is black ink, let those who wish write or read. The elephant does not abandon its gait despite the barkings of

dogs. Kabir says: Listen O ye good men, those who are intent upon evil will go their way.

28-8-1930

124

मत कर मोह तू हरि-भजन को मान रे।

Do not give way to self-deception but sing the praises of God; for eyes are given to see God, ears to hear words of wisdom, the mouth to sing His praises, hands to give in His name. Kabir says: Hear O ye good one, gold is (also) produced in mines (not merely dust and pebble).

28-8-1930

125

गुरु बिन कौन बतावे बाट ?

Without the master, who can show the path? The way is terribly difficult. Doubt crosses the path like rivers gliding through mountainous regions and there is egotism like big boulders in the rivers. There are too passion and anger like two huge mountains on either side; ambition dogs the footsteps like a thief. And pride and vanity descend like rain from overhanging clouds; self-deception violently tosses one like the winds. Kabir says: Listen O ye good men, how can one traverse the path (without a master as guide)?

29-8-1930

126

नहिं छोडूं रे बाबा [राम] नाम

O Father, I will not give up Ramanama. I have nothing to do with the other lessons. The King sent Prahlad to school and he had many companions. He said: "Why do you teach me nonsense? Write on my slate Shri Gopal." This Shandamara duly reported and the King immediately sent for Prahlad to whom he said, "Leave thou the name of Rama. If thou wilt do what I tell thee I will set thee free." Prahlad replied, "Why vex me again and again. God made the ocean, the earth, the sky and the mountain. I swear by my guru that I will not give up Ramanama, you may burn me, you may bury me alive, you may kill me anyway you choose." On this the King was enraged, drew his sword and challenged Prahlad to show his deliverer. God in His might rose from the pillar of fire and with His paws killed the

King. O Great One, God of gods, Thou becamest Narasinha for the sake of Thy devotee. Kabir says: I can fill pages with the stories of how He delivered Prahlad from many a danger.

30-8-1930

127

झीनी झीनी बिनी चदरिया।

This sheet (called body) is finely woven. What is its warp and woof? Of what is the thread made? *Ida* and *Pingala* (nerves invisible recognized by Hinduism) are respectively warp and woof. The sheet is woven with the *Sushumna* thread (one of the invisible nerves)—The eight-petaled lotus (at the navel) is the wheel. The sheet contains the five elements (earth, etc.,) and the three qualities (*sattva*, *rajas*, *tamas*). The Maker takes ten months to weave this sheet and the thread is well packed. Gods, men, even sages have to wear this sheet and it becomes dirty as soon as it is worn. The servant Kabir says: Although we wear this sheet with ever so much care, it has to be given up even as it is.[1]

31-8-1930

128

इस तन धनकी कौन बड़ाई

What is the use of taking pride either in this body or wealth? They vanish in the twinkling of an eye. A man builds a palace for himself and is often obliged to take refuge in the woods. On death, the bones will burn like faggots and hair like grass. Kabir says: O virtuous people, listen, when man dies, all his airy castles crumble to pieces.

1-9-1930

129

भजो रे भैया राम गोविन्द हरी।

O Brother, sing the praises of Rama, Govind, Hari. The effort requires no *jap*, *tap* or the like, nor does it involve any expense. Children, wealth, etc., promoting as they do a feeling of satiety, often lead one astray. Kabir says: He on whose lips is not the name of God has lived in vain.

2-9-1930

[1] Note by Gandhiji: Kaka says the only possible meaning is: "Kabir says that he on the other hand wore it with such care that he was able to discard it without defiling it."

130

मन! तोहे केहि बिध कर समझाऊँ।

O my soul, how shall I reason with thee? If thou wert gold I would melt thee to a liquid. If thou wert a horse I would bridle thee, put a saddle on thy back, ride thee and whip thee to action. If thou wert an elephant I would chain thy feet, ride thee and goad thee with the hook. If thou wert iron, I should secure an anvil and hammer thee and turn thee into wire. Kabir says: If thou wert wise I should give thee wisdom and lead thee onto the straight path and send thee to the abode of the immortals.

3-9-1930

131

पायो सतनाम गरेके हरवा।

I have obtained the name of God as garland for my neck. My abode is in a little cot and there are five weak cot-bearers. The guru has given me the lock and key so as to enable me to open the door when I choose. Love is the garment which I wear and dance when I like in the city Kabir says: Listen O good men, there will be no return to this city again.

4-9-1930

132

शूर संग्राम को देख भागे नहीं

With fight in front a brave person will never flee and he will not be considered brave who flees in the face of danger. In the field of battle the fight has begun in right earnest and passion, anger, pride and ambition are the foes to be fought. Restraint, piety and contentment are one's companions and the sword in the shape of Ramanama is flourishing freely. Kabir says: True warriors will fight bravely, cowards will be conspicuous by their absence.

5-9-1930

133

ठाकुर तुम शरणाई आया।

O God, I seek refuge in Thee. On seeing Thee, all my doubts have disappeared. Without my mentioning it Thou hast known my trouble. Thou hast made me remember Thee. My misery is gone and I am all happiness. Joyfully do I sing Thy praise. Thou hast taken me by the arm and pulled me safe out of the

dark well of *maya*. Nanak says: The Lord has removed my bondage and brought me back though I had strayed away.

6-9-1930

134

साधो मनका मान त्यागो।

O good man, give up thy pride. Flee away from passion, anger, evil company. He to whom happiness and unhappiness, praise and blame are the same thing, who is neither elated nor depressed, knows the secret of life. Nanak says: O man, it is a difficult thing to be unaffected by praise or blame and to be intent only upon the true path; a few only know this through a true teacher.

7-9-1930

135

बिसर गई सब तात पराई।

O God, ever since I have had the companionship of the good, the distinction between mine and thine has disappeared. I deem no one as enemy or stranger. I am on friendly terms with everyone. From the good I have learnt to consider as good whatever comes from God. Nanak takes delight in finding that one God resides in all.

8-9-1930

136

रे मना राम सों कर प्रीत

O my soul, dedicate thyself to God. Listen to His praises and sing them. Cultivate the company of the good and ever think of God; thus wilt thou be purified of sin. Remember, O friend, that time is biding its opportunity like a serpent with its mouth wide open to swallow thee. Nanak says: Time is fleeting, remember therefore thy God.

9-9-1930

137

काहे रे बन खोजन जाई।

Why dost thou search for Him in the jungle? He is in thee always though unaffected by thee. Even as the fragrance abides in the flower or the likeness in the mirror so is God everywhere,

always. O brother, look for Him within thyself. The guru teaches us that He is both within and without. Nanak says: O man, without knowing thyself the darkness of illusion cannot be dispelled.

10-9-1930

138

सुमरन कर ले मेरे मना।

O my soul, remember thy God, thy years are rolling by without His sacred name—man without Harinama is even like a well without water or a cow without milk or a temple without light or a fruit tree without fruit or body without eyes or night without the moon, or the earth without rain or a pundit without a knowledge of the Vedas. O good man watch thy desire, anger, pride and ambition and give them up. Nanakshah says: O God there is no one to befriend save Thee.

11-9-1930

139

नाम जपन क्यों छोड़ दिया ?

Why hast thou given up Ramanama? Thou hast not given up anger nor falsehood, why hast thou given up truthful speech? Being immersed in this false show why hast thou abandoned the original home? Thou hast treasured a cowrie, why hast thou neglected the ruby? Why hast thou given up remembering that which is the source of all happiness? Khalus says: Why wilt thou not trust God and leave body, mind and wealth?

12-9-1930

140

All intentions came to naught. Neither was God worshipped nor more holy places visited. Time has thee in his grip. Wife, friends, children, chariot, wealth, kingdom of earth filled with riches and ryots and the like are useless; the one thing needful is the worship of God. Thou wanderedst much and wast defeated although thou reachedst man's estate. Nanak says: Why wilt thou not remember thy Maker even though it is time to appear in His presence?

13-9-1930

141

पायो जी मैंने रामरतन धन पायो।

I have obtained a jewel in the shape of Ramanama. The true guru gave me this priceless jewel and showed his great favour to me. I have obtained wealth for eternity, what though I have lost everything of this earth? This jewel cannot be used up by use nor can it be stolen by thieves. It increases greatly from day to day. In the vessel called truth with the true guru as the captain I have been able to cross the ocean of birth and death. Mira says: I have sung the praise of the Lord in great glee.

14-9-1930

142

नहिं ऐसो जन्म बारंबार।

Such a birth does not come often. What do I know of the merit that has given me the human state! This body appears to be growing moment by moment but it is also at the same time waning, and it takes no time to perish altogether even as the leaves of a tree do which once they are torn from their branch cannot be reattached. This ocean of birth and death is mighty and has strong terrible currents. But if a man would take meditation on God for a raft he can cross the ocean. The sages and great men have loudly proclaimed as they have gone, says Mira the servant of God, that man has but a few days on earth.

15-9-1930

143

मन रे परस हरिके चरन

O my soul, touch the feet of Hari; they bring fortune, they are cool to the touch, soft as lotus and the touch removes the threefold affliction. The touch of these feet enabled Prahlad to attain Indra's status, gave Dhruva permanent stability, enabled Vishnu to rule the whole universe, gave the wife of Gautama her salvation, enabled Krishna to show his powers among the shepherd lads and to capture the Kali snake and to lift the mount Govardhana and thus humble the pride of Indra. The servant Mira says that the touch of those feet enables a man to cross the great ocean.

16-9-1930

144

मेरे तो गिरधर गोपाल

For me there is none else but Giridhar Gopal, let the whole world be witness. I have given up brothers, friends, and other relatives. In disregard of popular talk I sit in the midst of sadhus. I rejoice to see God's devotees and weep to see worldly people. I have reared the creeper of love with my tears. I have churned the curds, extracted from them the butter and thrown away the rest. The King sent me a poison cup which I drank with pleasure. Now does everybody know the story about me. Mira says: Come what may, I am intent upon God and God alone.

17-9-1930

145

माई मैंने गोविंद लीनो मोल।

O mother, I have bought Govind. Some say He is cheap, some say He is dear. I have weighed Him. Some say He is to be found in the house, some say in the jungle, and some others say He is sporting with Radha. Mira's Lord is to be found in the cradle of love.

146

मेरे राणाजी, मैं गोविंद गुण गाना।

O my Ranaji, I must sing the praises of Govind. If the King is angry he is welcome to his capital but if God is angry where is one to flee? Rana sent a poison cup, I drank it as if it was nectar; he sent a black snake in a box, I took it for God Saligram. Mirabai the love-stricken says: I want Krishna as my Lord and Master.

147

मोरी लागी लटक गुरु चरननकी

My mind is fixed on the guru's feet. I am ill at ease without those feet. Everything else is like a mirage, a dream. The ocean of birth and death has dried down and I have no anxiety about crossing it. Mira says: O my God, now is my inner sight opened.

148

हरि! तुम हरो जनकी भीर।

O God, Thou deliverest Thy servants from difficulties. Thou savedst Draupadi's honour by extending her garment infinitely.

For Thy devotee Thou becamest man. Thou destroyedst Hiranyakashipu; didst not tolerate him. Thou savedst the sinking elephant and pulled him out of the water. Says Mira the servant and beloved of Giridhar: Where there is grief there is the cry of distress (sent to heaven).

149

म्हाँने चाकर राखो जी

O God, make me Thy slave. I shall be Thy gardener and every day feast my eyes with the sight of Thee, I shall sing about the deeds of Govind in the groves and lanes of Brindaban. For service I shall have daily *darshan* and shall have as pocket money the memory of Thee; I shall get as estate intense devotion to Thee; thus will I have the three excellent things. My Lord has worn a peacock feather crown and a yellow dhoti; He has worn a garland of *vaijanti* flowers. He grazes cows in Brindaban and plays upon his pipe. I shall build me a lofty palace and have windows in it; through them I shall look at my Lord with my *kusumbi* (red) sari on. Among the inhabitants of Brindaban are to be found yogis doing yoga, sannyasis doing *tapas*, sadhus singing *bhajans*. Mira's Lord is deep and mysterious; keep thou thy patience—He appears to His devotees even at midnight on the banks of the Jamuna.

17-9-1930

150

निन्दक बाबा वीर हमारा

One who speaks ill of me is a hero for me. He works without pay. He is instrumental in enabling me to wash off my old sins. He renders me service without reward. He sinks and saves others. He is such a beloved fellow. O Rama, I pray for his long life. Dadu say: The vilifier is a benefactor in disguise.

18-9-1930

151

अजहुँ न निकसै प्राण कठोर।

Still does cruel life cling obstinately to the body. O my beloved God I have been long separated from Thee. Four periods are like four cycles, the night is gone, the day has broken. O Thou Thief of my heart, where art Thou, though the promised time is past? O Thief I am looking out for Thee on the way but do not

see Thee. Dadu says: Pangs of separation from one's beloved are like the pangs of the fabled *chakor* bird separated from the moon.

19-9-1930

152

प्रभुजी! तुम चंदन, हम पानी।

O God, Thou art sandal, I am as water, Thy sweet scent pervades everything; Thou art the cloud, I am the peacock of the forest looking for rain like the *chakor* bird for the moon; Thou art the lamp burning day and night, I am the wick; Thou art the pearl, I am the string, and we unite as does gold with સુરોખાર[1].

Raidas the devotee says: Thou art the Lord, I am the slave.

20-9-1930

153

नरहरि, चंचल है मति मेरी, कैसे भगति करूँ मैं तेरी?

O God, my mind is distracted, how shall I worship Thee? Thou seest me, I should see Thee, that were a sign of mutual love. Thou seest me but I do not see Thee, this is a state of a lost mind. Though Thou art in all always, yet have I not learnt to know Thee! Thou art full of virtue, I am full of vice, I have not even acknowledged the debt owing to Thee. I am floundering between I and Thou, Thine and mine, how can I be saved? Raidas says: O God of mercy, hail to Thee, the only stay of the universe.

21-9-1930

154

क्यों सोया गफलतका मारा, जाग रे नर जाग रे।

O dullard, why dost thou carelessly sleep away thy time, awake O man, awake. The yogis or voluptuaries or thieves keep vigil; likewise do beloved saints who are intent upon God. O brother keep vigil like Prahlad and Dhruva and Dhruva got a permanent seat of honour, Prahlad got a kingdom. The soul is the traveller, the body is the hotel. How long shalt thou be attached to it? Thou hast but a night's stay in the hotel, on the day breaking thou hast to go, seek the company of the good, serve thy Master and thou shalt be happy. Nitanand says: O

[1] The original Hindi *bhajan* has "*suhaga*" meaning 'borax', a substance used to purify gold. Gandhiji has used the Gujarati word '*surokhar*'.

proud man, worship Rama; only those who are fortunate know how to keep vigil.

22-9-1930

155

अकल कला खेलत नर ज्ञानी!

A knowing man uses his knowledge at will. Just as a vessel moving in all directions is always guided by the polar star, even so does the knowing one although moving about on earth has his gaze fixed on the heavens; and just as the ice melts in water so does he attain his independence by merging himself in the divine. The condition is indescribable of him whose abode is where the beginning is unknown and the end never is and where neither the mind nor the speech can reach. This divine play is wonderful and incomparable. He who has known it from ancient times speaks as it were from the heavens. Akha says: Only a rare knowing one recognizes it.

23-9-1930

156

जग जीव सुमरण कर हरिको

O brother, the morning has broken. Wake up and remember thy Maker. What the true guru says comes after full deliberation; therefore beware, O brother. There is no one to befriend thee. There is no sister, no brother; for who will deliver thee when the god of death pronounces thy doom? Father, mother and others are relatives only for self. Apart from the remembrance of God there will be no company, thou wilt be alone. I seek refuge in the feet of Murari the cleanser from sin and deliverer from bondage. Sahajram says: Worship Rama, he will remove evil and grant happiness.

24-9-1930

157

नंद भवनको भूखन माई

That ornament of Nanda's home, Yashoda's darling, Haladhar's brother, Radha's beloved is the giver of supreme happiness. He is all in all to the good people, He is the wealth of Siva and the Vedas and Puranas have sung of His greatness, He is greater than Indra, He is God of gods, He is Brahm[an] to Brahma, greater than

the greatest. He is death to death, Lord among lords. He is beyond measure. Giridhari is the life of Nandadas and the darling prince to the villagers of Gokul.

25-9-1930

158

अब हौं कासौं बैर करौं ?

To whom shall I bear ill will? God himself proclaims: "I am in everything and everyone and regard all equally, only I fear most my devotees." Shri Haridas says: By the grace of God I wander about daily fearlessly.

26-9-1930

159

कोई बन्दो कोई निन्दो कोई कैसे कहो रे

Let those who will, praise and those who will, blame, let them say what they like; I love Rama, come what may.

. . .[1] had a bundle and the water was deep. But Ramachandra became a tortoise and carried her on his shell. Even as He endows the sun and the moon with light, sustains the sky without pillars, makes stones to float on the sea, why will He not save His servants? Siva, Sanak, sages like Narad and others worship Him. Jasvant is the servant of Rama—his Lord from birth to birth.

27-9-1930

160

संत परम हितकारी, जगत माँहीं ।

In the world the saints do the greatest good. They lead us manifestly towards God and dispel our ignorance. They are kind to all and like God Himself assist us in our troubles. They are above the three moods and have no thought of physical comforts. They are different from the worldly men. Brahmanand says: The company of saintly people enables us to know God.

28-9-1930

[1] Gandhiji has left the words "कमल म्याने मोट बाँधी" untranslated. *Vide* also p. 180.

161

प्राणि! तू हरिसों डर रे। तू क्यों रहा निडर रे ?

O man, fear God, how canst thou be indifferent? Do not be careless, be on thy guard whilst there is yet time and have the fear of God in thee—Do thy allotted task quickly, know that death is hovering about thee, do not pride thyself on thy beauty, for thy body will be reduced to ashes. Messengers of Yama will catch thee by the throat and make thee smart there. O man, worship thy Maker. Braj Kishore says: Cling to the feet of Hari and save thyself.

29-9-1930

162

हे जगत्राता, विश्व-विधाता

O Thou Protector of the universe, Ruler of its destiny, Abode of happiness and peace, Ocean of mercy, Friend of the poor, Destroyer of the pangs of pauperism, Everlasting, Whole, Unending, Beginningless, Perfect Brahma, Ancient of days, Refuge of the people, their Lord, Adored of them, Matchless, Indescribable, Beloved of the heart, Guardian of the three worlds, Mainstay of life.

30-9-1930

163

वर्णमणि मीन मर्यादमणि रामचन्द्र

Among fishes the Fish incarnation is the best; among self-restrained persons Ramachandra is the best; among lovers Krishna is the best; among the powerful Narahari; in hardness the Tortoise incarnation; in strength Varaha, the Boar; in elusiveness Vamana who put on a big body; among mountains the Golden Mount (Meru); among waters the Ocean; among lakes the Mansarovar; among rivers the Ganges; among birds the *Garuda*; among trees the Tree of fulfilment of desires; among monkeys Hanuman; among cities Ayodhya; among warriors Parashurama; among instruments the discus Sudarshana; among feminine strength Parvati the beloved of Shankara; among devotees Prahlad; in love Radhika is the best. Thus has Kanhar made a garland of jewels for his neck.

1-10-1930

164

बिसर न जाओ मेरे मीत, यह वर माँगूँ मैं नीत

O God, my friend, I ask of Thee this boon: do not forget me. I am dull-witted, know nothing, nor do I show any love for Thee. Thou never forsakest those whom Thou hast taken under Thy shelter; Thou wilt give me victory over Thee. I know that I have no merit to commend itself to Thee, on the contrary, I have terrifying shortcomings and O my Life, if Thou, knowing my shortcomings, wouldst give me up, I shall be undone. But I have a certain faith in me that Thou wouldst not forsake me. It is Thy habit of old that Thou ignorest Thy devotee's blemishes. Thou art the friend of the poor, Thou art gentle of nature. I adore Thee. Premsakhi says: I do not know Thy mysteries, only I believe in Thee.

2-10-1930

165

हो रसिया मैं तो शरण तिहारी

O Beloved, I seek refuge in Thee. I have neither means nor strength, nor wisdom. My sole faith is in the touch of Thy feet, O Lord. I am like the bitter fruit of low-lying ground, but Thou, Ocean of mercy, hast raised me high. I am but a poor child seeking Thy protection. O Lord do not forget me who am so helpless. O Beloved, keep Thou me believing me to be Thy slave. Premsakhi says: I ever stake my all on Thee.

3-10-1930

166

दरसन देना प्रान पियारे

O Star of my eyes, darling of Nanda, show Thy dear self to me. O Thou Friend of the distressed, Fount of mercy, Representative of all virtue, full of youth and of handsome appearance, I can no longer restrain myself. I am intent on seeing Thee face to face. Rasik says: In the hope of that happy meeting day and night I meditate on Thee alone.

4-10-1930

167

चेतन! अब मोहिं दर्शन दीजे।

O Divine Spirit, let me have a sight of Thee. By it I shall attain supreme bliss; by it shall the endless chain of birth and

death be broken. For Thee I have resorted to austerities, penance and many ceremonies; how long am I to continue? Without Thee all these are useless, for the heart does not melt; some foolish ones hug action, others knowledge. The joy and the value of union with Thee neither of them knows. Thou art above them. Thou art and art not in all. In Thy perfection Thou art unique. Thy action is a mystery; Thou art both master and disciple. Though formless and indescribable, yet Thou art all forms. Thou alone knowest Thyself. The Vedas declare Thee to be unknowable. Thy servants sing Thy praises.

5-10-1930

168

अब हम अमर भये न मरेंगे

I have now become immortal, I shall not die. Why should I have to put on a new body when I have given up self-deception which is its cause. Desire and anger bind one in the world. These I shall destroy. From time immemorial, man has died, now I shall destroy time itself. Body is mortal; soul is immortal, it would revert to its original state. I shall do away with the mortal and become an inmate of the abode of the immortal. I shall cleanse myself and be pure. I have died many times because of my ignorance; now I shall be [free] from the pair of happiness and unhappiness. Anandghan says: those who will not take shelter under the two-lettered name that is so near everyone will surely die.

6-10-1930

169

राम कहो रहमान कहो कोऊ, कान्ह कहो महादेव री।

All is Brahm[an]. Call it Rama or Rahman, Kanha or Mahadev, Parasnath or Brahma; pots are different but as earth they are one. Even so do we make imaginary differentiations; in essence Truth is one and indivisible. He who is restraint incarnate is Rama, he who is mercy incarnate is Rahim, he who puts an end to all work (by renouncing fruits) is Kanha, he who attains Nirvana is Mahadev, he who touches reality is Parasnath, he who knows himself is Brahm[an] Thus, says Anandghan, I am spirit (not body) and am still.

7-10-1930

170

बंधन काट मुरारी हमरे बंधन काट मुरारी

O God, break my bondage. The alligator and the elephant fought in the lake, the latter was dragged deep down and when the elephant's cry of distress reached Thee, Thou left Thy pleasures to help him. For the sake of Draupadi Thou madest haste to reach her Thy help when the tyrant was pulling her garment in the midst of the assembly. The wife of Gautama Rishi attained salvation by the touch of Thy feet. The prostitute and Sabari too reached the same state (by the same devotion to Thee). O people, listen to the acts of the saints and praise God. Vidhuband who is pining for the sight of Thee says: O God accept me.

8-10-1930

171

मैं तो बिरद भरोसे बहुनामी

My reliance is on the celebrated promise of God. O God, my Master, I know nothing of service or Ramanama. Thou hast saved the elephant, the [vulture][1], the prostitute and the sinner Ajamil. I have sought Thy protection on the strength of this evidence of Thy mercy. Premanand says: O all-powerful and all-knowing Lord, save me or kill me.

9-10-1930

172

अगर है शौक मिलनेका, तो हरदम लौ लगाता जा ।

If Thou wouldst see Him with each breath think of Him. Burn thy pride and smear thy body with its ashes; take up the broom of love and with it wipe out the distinctions of me and thee; reduce the notion of reality to dust and sprinkle it on thy prayer carpet; leave the carpet, break up the rosary, throw the sacred books in the river, seek the help of angels and be their servant; do not fast nor keep *ramzan,* do not go to the mosque nor make obeisances; break to pieces the water jar for prayer cleansing and drink the wine of the joy of union; eat and drink but never be off thy guard; enjoy thy intoxication continuously; burn thy egotism. Be neither Mulla nor Brahmin; leave duality and worship Him alone. Shah Kalandar has proclaimed: say, 'I am He'. Mad Mansur

[1] The source here is indistinct.

says: My heart has known truth, that is the wine shop of the intoxicated, make that the object of thy visit.

10-10-1930

173

है बहारे बाग दुनिया चंद रोज!

Life in this world called beautiful garden is only for a short while; you will enjoy the spectacle for a few days only. O traveller, prepare for the march; residence on earth is short. When the great hakim Lukman was asked, "How long will you live?"—rubbing his hands in despair he replied: "Only a few days." After burial the angel of death said in the grave: you will sleep here only for a few days. O friends, you and I will have to separate in a few days. O tyrants, why do you oppress innocent people, your days are numbered. Nazir says: Remember the day of death; you cannot rely upon life but for a short while.

11-10-1930

174

बस अब मेरे दिलमें बसा एक तू है

Yes, now Thou art the only King of my heart, Thou art my only Beloved. O Creator, now my meditation is solely upon Thy sacred feet day and night. My heart receives consolation only from Thee, Thy love possesses me. People generally consider me to be mad; everywhere Thy name is on my tongue. I have nothing to do with the pleasures of the world, Thy love is the only thing to please me, my heart's case I shall paint with Thy love; knowledge has united me to Thee; the prayer of Thy servant is that I may have nothing to do with Satan.

12-10-1930

175

अजब तेरा कानून देखा, खुदा या!

O God, Thy law is mysterious. Wherever the heart is set, there Thou art to be seen; with Thee there is neither temple nor mosque. Thou lookest only for a true heart in Thy seeker. Thou exhibitest the splendour of Thy love to him who has surrendered himself heart and soul to Thee. He who becomes enamoured of Thy divine qualities, takes all his colouring from Thee. He in whom there is still egotism left is like one who has lost his way and he is united to Thee who has lost his egotism. He who believes

in Thee sees Thee face to face. It is like a beggar finding a priceless pearl.

13-10-1930

176

नैया मेरी तनकसी बोझी पाथर भार

My boat is tiny and is laden with stones; eddies are tossing it from all sides and the helmsman is drunk and the boat is in midstream; there is whirlwind and on the top of it all rain is pouring in torrents. Giridhar poet says: O Lord be Thou the helmsman; let Thy mercy be the oar and let the boat reach the shore safe.

14-10-1930

177

कर ले सिंगार चतुर अलबेली

O good woman, put on thy best garments. Thou art to go to thy Lord. There the shroud will be of earth, the bed will be of earth and thou wilt be united to earth. . . . Wash, bathe, dress thy hair; there is no returning from there.

14-10-1930

178

[GUJARATI]

वैष्णव जन तो तेने कहीए जे पीड પરાઈ जाणे रे

He is a Vaishnava who identifies himself with others' sorrows and in so doing has no pride about him. Such a one respects every one and speaks ill of none. He controls his speech, his passions and his thoughts. May his mother be blessed. He is equidisposed towards all, has no desires, regards another's wife as his mother, always speaks the truth and does not touch other people's property. He labours neither under infatuation nor delusion and withdraws his mind from worldly things; he is intent on Ramanama; his body is his sacred shrine for pilgrimage; he is no miser and is free from cunning and he has conquered passions and anger. Narasaiyo says: His presence purifies his surroundings.

15-10-1930

179

MARATHI

जे का रंजले गांजले, त्यांसि म्हणे जो आपुले।

Know him to be a true man who takes to his bosom those who are in distress. Know that God resides in the heart of such a one. His heart is saturated with gentleness through and through. He receives as his only those who are forsaken. He bestows on his man servants and maid servants the same affection he shows to his children. Tukaram says: What need is there to describe him further? He is the very incarnation of divinity.

180

देव जवळी अंतरी, भेटी नाहीं जन्म वेरी।

God is near indeed. He is within us. Yet we did not see Him in our lifetime. He pervades the three worlds, yet the world knew Him not. Fortunately saintly men appeared and we saw God. Ramdas says: Through that happy event we began to see God within ourselves.

181

तें मन निष्ठुर कां केलें

O God, Thou Who art known to be an ocean of mercy, why hast Thou hardened Thy heart? For on the elephant's scream of prayer Thou ranst to his assistance; for the devotion of Prahlad Thou roaredst in the fiery pillar; for the piteous appeal of Draupadi Thy heart melted. Eknath says: By the grace of guru Janardana my mind is intent upon the feet of God.

15-10-1930

182

पापाची वासना नको दावूं डोळां

O God, let me not be witness to desire for sin, better make me blind; let me not hear ill of anyone, better make me deaf; let not a sinful word escape my lips, better make me dumb; let me not lust after another's wife, better that I disappear from this earth. Tuka says: I am tired of everything worldly, Thee alone I like, O Gopal.

16-10-1930

183

स्मरतां नित्य हरि, मग ती माया काय करी ?

What can *maya* do to one who always remembers God? By listening to God's word, by laying it to heart and by meditating on man's oneness with God, death ceases to frighten one. The great God Who is a fount of mercy and giver of boons blesses such a one. Amrit says: I therefore drink in nectar by always contemplating Odhav's[1] feet.

17-10-1930

184

संतपदाची जोड, दे रे हरि।

O God, grant me love of companionship of the good. It brings forth lovely sprouts of internal bliss. O God by fully granting man's lawful desires Thou satisfiest his heart's craving. Amrit says: O God, Thou sweetenst the end of Thy devotees.

17-10-1930

185

भाव धरा रे, अपुलासा देव करा रे।

Give thyself to devotion and merge thyself in God. Let people say what they like for this, thou shouldst store up overwhelming love. Be indifferent to praise or blame, leave off 'me and thee', give up all desire and devote thyself to desireless worship, abandon all vain imaginings and doubts; old age has crept over thee. Man's estate is difficult to reach, it will not come again for ages. Having understood this, seek out a teacher. Shivdini has no other determination; he has given himself body and soul to his teacher Kesarinath; for him the world has ceased to exist. Worship now God the friend of his devotees.

18-10-1930

186

अशाश्वत संग्रह कोण करी ?

Who will lay by stores that are bound to perish? Why should one build houses, verandahs and storeys? The humble cottage is good enough; covering made of tattered rags is also good enough. I should eat with relish whatever it pleases God to give

[1] Note by Gandhiji: Odhav was Amrit's teacher,"

me from day to day. Amrit says: What is filled in the beggar's bowl gives all the relish one wants; it is such a joy.

19-10-1930

187

हरिभजनाविण काळ घालवूं नको रे।

Do not let thy time pass without the praise of God. Thou fearest the wheel of life as one fears a rope for a snake and thus preventest union between soul and the Maker. Do not put out the lamp of knowledge within. Weigh thy word so that it will be evidence of steady balanced judgment. Do not plough the sand and waste time by parading thy opinion. Having informed thy mind properly know the reality through the companionship of the good. Never commit thyself to anything till thou hast had experience. Sohira says: There is no alternation of night and day where there is the lamp of knowledge; without it thou maystn't even move the eyelid.

20-10-1930

188

पवित्र तें कुल पावन तो देश

Blessed is that family and that country where servants of God take birth. God becomes their work and their religion. The three worlds become holy through them. Tell me who have become purified through pride of birth? The Puranas have testified like bards without reserve that those called untouchables have attained salvation through devotion to God. Tuladhar, the Vaishya, Gora, the potter, Rohidas, a tanner, Kabir, a Momin, Latif, a Muslim, Sena, a barber, and Vishnudas, Kanhopatra, Dadu, a carder, all become one at the feet of God in the company of hymn singers. Chokhamela and Banka, both Mahars by birth, became one with God. Oh, how great was the devotion of Jani the servant girl of Namdev! Pandharinath (God) dined with her. Meral Janak's family no one knows, yet who can do justice to his greatness? For the servant of God there is no caste, no varna, so say the Vedic sages. Tuka says: I cannot count the degraded and the forsaken saved through God's grace. You may consult the sacred books if you would know them all.

21-10-1930

189

नियम પાળોવે, जरि म्हणशिल योगी व्हावें।

If thou wouldst be a yogi, thou must attend to the necessary observances. Know that he who is slave to his tongue and sold himself to the goddess of sleep will never practise yoga. The candidate for yoga should be moderate in sleep and food and must not indulge in vain disputations. Make up thy mind thus to regulate thy food and all thy movements; practise internal concentration and then thou wouldst have internal peace. When thy mind is taken off external objects it will easily turn inward and be fixed even as a light protected from winds becomes steady and fixed.

190

जेथें जातो तेथें तूं माझा સાંગાતી

Wherever I go, Thou art my companion. Having taken me by the hand Thou movest me. I go alone depending solely on Thee. Thou bearest too my burdens. If I am likely to say anything foolish, Thou makest it right. Thou hast removed my bashfulness and madest me self-confident, O Lord. All the people have become my guards, relatives and bosom friends. Tuka says: I now conduct myself without any care. I have attained divine peace within and without.

22-10-1930

191

न કળતાં काय કરીવા ઉપાય

When one does not know, what is one to do so as to have devotion to Thy sacred feet? When will it so happen that Thou wilt come and settle in my heart? O God, when wilt Thou so ordain that I may meditate on Thee with a true heart? Remove Thou my untruth and, O Truth, come and dwell Thou in my heart. Tuka says: O Panduranga, do Thou protect by Thy power sinners like me.

192

मुक्ति-पांग नाहीं विष्णुચિયા दासां

To the servants of Vishnu there is no yearning even for salvation; they do not want to know what the wheel of birth and death is like; Govind sits steadily settled in their hearts; for them the beginning and the end are the same. They make over happiness

and misery to God and themselves remain untouched by them, the auspicious songs sing of them; their strength and their intellect are dedicated to benevolent uses; their hearts contain gentleness; they are full of mercy even like God; they know no distinction between theirs and others'. Tuka says: They are even like unto God and Vaikuntha is where they live.

23-10-1930

193

काय वाणूं आतां न पुरे हे વાણી

How now shall I describe (the praises of the good); my speech is not enough (for the purpose). I therefore put my head at their feet. The magnet leaves its greatness and does not know that it may not touch iron. Even so good men's powers are for the benefit of the world. They afflict the body for the service of others. Mercy towards all is the stock-in-trade of the good. They have no attachment for their own bodies. Tuka says: Others' happiness is their happiness; nectar drops from their lips.

194

नाहीं સંતપણ મિળત तें हाटीं

Saintliness is not to be purchased in shops nor is it to be had for wandering nor in cupboards nor in deserts nor in forests. It is not obtainable for a heap of riches. It is not in the heavens above nor in the entrails of the earth below. Tuka says: It is a life's bargain and if you will not give your life to possess it better be silent.

24-10-1930

195

भक्त ऐसे जाण जे देहीं ઉદાસ

He is a devotee who is indifferent about body, who has killed all desire, whose one object in life is (to find) Narayana, whom wealth or company or even parents will not distract, for whom whether in front or behind there is only God in difficulty, who will not allow any difficulty to cross his purpose. Tuka says: Truth guides such men in all their doings.

196

वेद अनंत બોલિલા

The essence of the endless Vedas is this: Seek the shelter of God and repeat His name with all thy heart. The result of the cogi-

tations of all the Shastras is also the same; Tuka says: The burden of the eighteen Puranas is also identical.

25-10-1930

197

आणीक दुसरें मज नाहीं आतां

This heart of mine is determined that for me now there is nothing else; I meditate on Panduranga, I think of Panduranga, I see Panduranga whether awake or dreaming. All the organs are so attuned that I have no other desire left. Tuka says: My eyes have recognized that image standing on that brick transfixed in meditation unmoved by anything.

198

न मिळो खावया, नवाढो संतान

What though I get nothing to eat and have no progeny? It is enough for me that Narayana's grace descends upon me. My speech gives me that advice and says likewise to the other people —Let the body suffer, let adversity befall one, enough that Narayana is enthroned in my heart. Tuka says: All the above things are fleeting; my welfare consists in always remembering Gopal.

26-10-1930

199

महारासी शिवे, कोपे ब्राह्मण तो नव्हे ।

He who becomes enraged at the touch of a Mahar is no Brahmin. There is no penance for him even by giving his life. There is the taint of untouchability in him who will not touch a Chandal. Tuka says: A man becomes what he is continually thinking of.

200

देह जावो अथवा राहो

Let the body persist or perish, my heart must be fixed on Panduranga. I swear by Thee O Pandharinath that I shall never let go the hold of Thy feet. On my lips must be Thy name, in my heart everlasting devotion to Thee. Namdev says: O Keshav such is my vow but it is for Thee to make it good.

27-10-1930

201

पुण्य पर-उपकार पाप ते परपीड़ा

Merit consists in doing good to others, sin in doing harm to others. There is no other pair comparable to this. Truth is the only religion (or freedom); untruth is bondage, there is no secret like this. God's name on one's lips is itself salvation, disregard (of the name) know to be perdition. Companionship of the good is the only heaven, studious indifference is hell. Tuka says: It is thus clear what is good and what is injurious, let people choose what they will.

202

शेवटीची विनवणी

This is my last prayer, O saintly people listen to it: O God, do not forget me; now what more need I say, Your holy feet know everything. Tuka says: I prostrate myself before Your feet, let the shadow of Your grace descend upon me.

203

हेंचि दान दे गा देवा

O God, grant only this boon. I may never forget Thee; and I shall prize it dearly. I desire neither salvation nor riches nor prosperity; give me always company of the good. Tuka says: On that condition Thou mayest send me to the earth again and again.

28-10-1930

204

BENGALI

अंतर मम विकसित करो अन्तरतर हे!

O Thou Dweller in my heart, open it out, purify it, make it bright and beautiful, awaken it, prepare it, make it fearless, make it a blessing to others, rid it of laziness, free it from doubt, unite it with all, destroy its bondage, let Thy peaceful music pervade all it works; make my heart fixed on Thy holy lotus feet and make it full of joy, full of joy, full of joy.

205

बहे निरन्तर अनन्त आनन्दधारा।

Endless stream of joy flows eternally, ancient music sounds in the boundless sky, innumerable suns, moons and stars rise. That

matchless King of kings shines in all his glory in the whole universe. A crore hearts of devotees astonished, motionless, speechless bow their heads before the feet of the Almighty.

29-10-1930

206

तुमि बंधु, तुमि नाथ

Thou art Brother, Thou art Lord, day and night Thou art mine, Thou art my happiness, Thou my peace, Thou the way immortal, Thou art the Abode of joy, unite me to Thee, remove sorrow, the touch of Thy feet quenches all agony, O Thou boundless shelter of the distressed!

[*30-10-1930*][1]

207

एकटि नमस्कारे प्रभु एकटि नमस्कारे

In one prostration O Lord, Thou givest rest to all Thy creatures in Thy world.[2]

[*30-10-1930*]

208

GUJARATI CONTINUED

भूतळ भक्ति पदारथ मोटुं, ब्रह्मलोकमां नाहि रे

On this globe worship of God is the greatest thing, there is nothing like it even in the heavenly world. By acquiring merit one reaches only paradise from there to come again to earth in the end. But men of God ask not for salvation; they desire to be born again for everlasting service, praise and singing and to meet God face to face. Blessed are the parents of him who being born on India's earth has praised God for he has fulfilled the purpose of his birth. Blessed be Brindaban and the deeds performed therein, blessed be the inhabitants of Vraj for all the eight great *siddhis* are at their disposal and they can have salvation for the asking. The relish of that joy is known to Shankar or to

[1] The source does not bear any date, but presumably this and the following *bhajan* belong to this date.

[2] Note by Gandhiji: "These Bengali verses of the Poet have been authoritatively translated and so the renderings so far made here should be corrected and replaced by the authoritative versions."

the Yogi Shukadevji as also somewhat to the maids of Vraj, says Narsaiyo, who enjoys himself in the sunshine of His presence.

31-10-1930

209

नारायणनुं नाम ज लेतां, वारे तेने तजीए रे

We should forsake him who dissuades us from taking God's name; we should worship God with all our mind, speech and deed. For doing this we should (if necessary) leave caste, family, mother, father, sister, son, wife, even as the snake discards his skin. Prahlad left his father but would not give up God's name, Bharata and Shatrughna gave up their mother but never Rama. *Rishis'* wives gave up their husbands for the sake of God. Thereby they not only lost nothing but gained all the four ends. Narsaiyo says: The women of Vraj gave up their all for the sake of Vitthal and sported with the Lord.

1-11-1930

210

समरने श्रीहरि, मेल ममता परी

O Good man, remember God and give up thy egotism, think of the source from which thou hast come. What art thou and what dost thou cling to? Without understanding (the root of things) thou sayst 'this is mine, that is mine' but if thou wilt use thy judgment thou wilt observe that the body is not thine for try what thou wilt, thou canst not keep it (for ever), it is bound to perish. When this body perishes there will be many more new ones and thy wife, children and others will deceive thee. Thou thinkest always of wealth and that is the greatest stumbling block in thy way. Thy lord is near thee and thou dost not know Him, thou hast lost thy chance and wasted thy time. Thou art in deep sleep and suffocated; why wilt thou not listen to the words of the sages and wake up? Narsaiyo says: It is a matter of shame thou wilt not wake up, if thou only wilt, thy age-long desires will abate.

2-11-1930

211

अखिल ब्रह्मांडमां एक तुं श्रीहरि

Throughout the whole universe Thou alone art; Thou appearest as many, taking diverse forms. Thou art the informing Being in the

material body. Thou art the essence of light, Thou art the word of the Vedas in the void, Thou art the air, water, earth. O Lord, Thou spreadest out high up in the trees, similarly having created a multitude of forms and a variety of tastes from One Being Thou hast become many. The Vedas declare and the other Shastras bear witness that there is no distinction between a nugget of gold and a gold ear-ring; when it undergoes shapes, it wears different appearances and different names but in reality it is all gold. Thou art the seed in the tree and Thou art the tree from the seed and from this phenomenon one sees change in form. Narsaiyo says: This is all a matter of the mind but if I worship Thee in true faith Thou wilt appear as Thou art.

3-11-1930

212

ज्यां लगी आतमा-तत्त्व चीन्यो नहि

As long as the secret of the soul is not known, all practices are useless; thy life as a human being has passed away uselessly like the rains out of season. What though thou bathest daily and performest worship and dost service in the temples, what though thou givest alms staying in thy own house, what though thou adoptest long hair, smearest thy body with the sacred ashes. What though thou hast removed thy hair, performest austerities and visitest holy places, what though thou takest the rosary and takest His name; what though thou markest the sacred mark on the forehead and keepest the *tulsi*[1] leaf, what though thou drinkest the Ganges water; what though thou canst recite the Vedas and knowest the grammar and pronouncest correctly; what though thou knowest the tunes and their effect; what though thou knowest the six systems and the permutations and combinations of letters. All these are devices for finding the wherewithal for one's support if thou hast not known the soul of souls. Narsaiyo says: Thou hast wasted the priceless human heritage if thou hast not known the secret of the universe.

4-11-1930

213

जे गमे जगतगुरु देव जगदीशने

It is useless to sorrow over what God ordains. Without His will we cannot move a blade of grass. If we do fuss about things, what is left over is a legacy of sorrows. It is ignorance

[1] Basil

that prompts one to say 'I have done this', even as a dog under a cart fancies himself shouldering the weight of the cart. A few yogis only know that the whole universe depends upon Him. If a man could dispose things, he would root out all enemies and have only friends, he would have no kings and no beggars, he would plant on every house flags betokening (limitless possession of wealth). Even as a creeper gives in its season leaves, fruit and flowers so does man receive what is his due in due time; a foolish man only will therefore resort to vain cogitations. Often does man write much and fails to say the right thing. People worship what they like and they seem to believe whole-heartedly that theirs is the only true belief. But Narsaiyo says with folded hands: Consider wordly happiness to be vain; everything is nothing without Krishna; I want my God from birth to birth.

5-11-1930

214

जागीने जोऊं तो जगत दीसे नहि

As I awake I see no world, the world was a conglomeration of enjoyments perceived in the dream-land. The joys are all transformations of mind and its sports are identical. Life is but the sport of Brahm[an]. The five elements spring from Parabrahm[an] and they cohere (through His will). The flowers and the fruit are of and from the tree, the branch is not separate from the stem. The Vedas declare and the other Shastras bear witness that[1]. . . Life springs from Siva's will. He has devised the fourteen worlds. Narsaiyo says: Many a saint has found salvation through realizing 'Thou art That'.

6-11-1930

215

ध्यान धर हरि तणुं अल्पमति आळसु

O lazy man of poor wit, contemplate God so that the miseries of life may be alleviated. By engaging in any other pursuit, thou wilt gain nothing. God of Death will fool thee by leading thee into snares. All the good flows from dedication to the feet of Shrikrishna; there is immeasurable bliss in seeking that shelter. Regard all other things as useless and treasure Krishna's name in thy heart. Put away infatuation at a safe distance and rest before the feet of Hari. Do not turn away when the real thing is

[1] Note by Gandhiji: "For this verse see 107 of which this is an exact repetition."

brought to thy notice. O fool, thou hast built castles in the air; know that they are without any foundation. The world praises those who weave into their acts the qualities of the Deity. Poor Narsaiyo dedicated himself to God; he considers nothing comparable to the praise of God.

7-11-1930

216

जूनुं तो थयुं रे देवळ जूनुं तो थयुं

This temple is worn out and the dweller is yet young. This body, O dweller, is tottering, the teeth are gone, only the gums are left. Thou art attached to the body but thou hast flown and the body remains. Mira says: O God (this being the condition), may I love Thee and drink in Thy love.

8-11-1930

217

नहीं रे विसारुं हरि अंतरमांथी नहीं रे विसारुं हरि

I will not forget Hari who is in my heart. I had gone to the Jamuna to fetch water and on the way I found that priceless Lord. In passing through Brindaban I fell at Thy feet. Thou hadst worn saffron-colour dhoti and embroidered frock, Thou hadst saffron mark painted on the forehead; Thou hadst a peacock-feathered crown and rings in Thy ears; Thou wast playing on the flute. Mira says: What need is there to describe Him further? I have surrendered my all to Him who is my Lord and Master.

9-11-1930

218

बोल मा बोल मा बोल मा रे राधाकृष्ण विना बीजुं बोल मा।

Do not utter anything else than Radhakrishna. Do not take the bitter leaf when thou hast sugar-cane in front of thee; do not take shelter under the light of the firefly when thou hast the sun and the moon before thee; do not take lead in the place of jewels like diamonds and rubies. Mira says: I have given my all against Giridhar (God).

10-11-1930

219

मुखडानी माया लागी रे।

O dear Lord, I love Thy face; as soon as I saw Thy face, the world became useless to me and my mind became detached from

it. The happiness that the world gives is like a mirage, one should move about deeming it of no account. Mirabai says: Blessed Lord, my only hope is in Thee and I consider myself fortunate (in that I have seen Thee face to face).

11-11-1930

220

वैष्णव नथी थयो तुं रे, शीद गुमानमां घूमे

Thou hast not yet become a devotee of God; what is thy pride based on? Thy heart does not swell with joy to see men of God, it does not melt to sing God's praises. Thy desires have not abated, thy eyes are red with anger, thou wilt be a true Vaishnava if thou canst draw another towards thee, thou art nothing so long as thy contact does not influence one for the better, thou art not pained to see others in pain, thou dost not hesitate to speak ill of others, thou hast no true love for Vitthal (God), thou art not ashamed of repeating 'I, I'. Thou hast no liking for serving others, thou canst not give up selfishness, thy acts don't accord with thy speech, when challenged thou deniest thy speech(?); thou hast no relish for prayer, thou hast no faith in Hari (God), so long as thou hankerest after the world, the world is thy master and thou its slave; if thou wilt master thyself thou wilt find the true thing. Daya says: Whether thou likest it or not, I must say what is true.

12-11-1930

221

हरि, जेवो तेवो हुं दास तमारो

O God, such as I am, I am Thy servant. O Ocean of Mercy, take me by the hand, Thou art companion in distress, Thou art protector of the fallen, Thou dost not dismiss from thy presence the wretch who seeks Thy protection no matter how much sunk he may be in sin. O Thou deliverer, Thou shieldest Thy devotees who may be tempted to do wrong, Thou givest fortune to the unfortunate and O Giver of boons, Thou givest capacity and satisfaction, O good Lord, Thou makest crooked straight even when human endeavour has failed. O God who deliverest from misery, Thou washest the sins of the undeserving sinner, Thou protectest Thy devotees without their asking, Thou reckonest their faults as merit, Thou removest the difficulties of those who invoke Thy aid, Thou dost not distinguish between the great and the small, Thou art the help of the helpless, Thou knowest the aches of men's

hearts, Thou art the friend of the afflicted, Thou sufferest, Thou takest away fear from men and Thou overlookest blemishes, Thou art the Lord of all, the Soul of souls, Thou alone art independent, Thou art the beloved of Pritam, Thou art the guardian of Thy servants, Thou art my Rock.

13-11-1930

222

महाकष्ट पाम्या विना कृष्ण कोने मळ्या

You may call to mind the sages of all the four *yugas* and you will find that no one saw God without much pain and tribulation. Brave men have great regard therefore for the devotees of Vishnu, only the cruel-hearted are against devotion. Dhruva, Prahlad, Bhishma, Bali, Bibhishana, Vidura, Kunti's sons, Vasudeva, Devaki, Nand, Siva, the devotees of Vraj, all these pillars of devotion had to suffer tribulation. Again Nala, Damayanti, Harishchandra, Taramati, Rukmangada, Ambarish, Narasinha Mehta, Jayadeva, Mira, all these seekers had to go through purgatory before they tasted real happiness, Vyasa had his troubles both mental and physical, so had Tulsi and Madhav. The world carps at the asceticism of Siva; Sita, who was like mother of the universe had to undergo the fiery ordeal. The world bows to her for she suffered though sinless. Even those saints who have burnt all the past, present and future acts have the fear of suffering. It is God's mystery inexplicable. One can only say such is His will. After all virtue and vice are products of man's imagination; the world dances to the tune of Krishna. Dayaram says: Without the will of the Beloved not a blade moves but the weak mind is under hallucination of 'I did it'.

14-11-1930

223

भटकतां भवमां रे गया काळ कोटी वही

Returning again and again to the world, aeons have passed away. O God, now the limit is reached, take Thou me by the hand, scorched by the three agonies I have flown to Thee for protection, cool down the fevers. I entreat Thee, O Thou Fount of Mercy, let Thy blessed feet be my abode of refuge, let Thy merciful glance burn up my sins. If Thou wilt look at my sins, Thou wilt cease to be paramount Lord. How [can] a ruby be compared to चणोठी, I am a slave, Thou art Master, Thou wilt therefore be

generous to me Thy slave? Full of hope I have come before Thee, eternal God, knowing Thee to be all-powerful. O Thou upholder of dharma how can I leave Thy door in disappointment? Make me Thine own, don't say nay to me. O Thou Deliverer, listen the prayer of one so helpless as I am. Look at me but once and fulfil my yearning, speak to me with Thy divine smile and say 'Daya, thou art mine'.

15-11-1930

224

हरिनो मारग छे शूरानो, नहि कायरनुं काम जोने

Godward way is for the brave not for the cowardly. Before one can treasure the sacred name in the heart, it is necessary to be ready to lay down one's life. He only gets that divine joy who surrenders children, wife, wealth and his own head. Those who would find pearls risk their lives in going in deep waters. Such people face death bravely and have no doubts lurking in their minds. But those who watch these brave deeds from a safe distance shiver even to think of the risks. The way of love is a fiery ordeal, cowards flee before it. Those who are in it enjoy rare happiness, the spectators are scorched. Love is a bargain of life not to be easily had. Those who have attained the heights have passed through the fire of self-purification. Those who have drunk deep of the nectar of Ramanama are an object of envy. But those only who know what divine love is recognize them when they see them. They witness the divine sport of Pritam's Lord.

16-11-1930

225

जननी जीवो रे गोपीचन्दनी

Blessed be Gopichand's mother who planted in her own son the seed of *vairag*[1]. Her preaching resulted in the world appearing like a furnace to Gopichand. Blessed be Dhruva's mother who said bitter things to her son Dhruva so that he left a kingdom to seek the shelter of the forest. Sage Bajand when he saw his camel in a prostrate condition was shocked and learnt from the event the lesson that the world was a fleeting show and left it. Great was the self-denial of Bharathari who left 1,600 queens, left his palaces and went into the wilderness. I dote on all these who

[1] Note by Gandhiji: "'Asceticism' is an approach to the meaning."

forsook this vain show. There have been others, worldly men good and bad too numerous to count. Where is Ravana with his brood? Where are the eight thousand children of Sagar king? Where is the fortune of Nand? All has passed away like a dream. Dwellers in palaces have gone and so have kings from their kingdoms. The Gods, the demons, the *munis* and ordinary folk all have vanished like dreams. O men, it were good then if you would deliberately leave this empty show; for the God of Death will surely compel you to do so one day. Nishkulanand says: I take my oath upon it that that fate awaits every one of us.

17-11-1930

226

त्याग न टके रे वैराग विना

No matter what one does, self-denial will not last unless it is based on dislike for the thing given up. If there is deep down the desire for it, it will not be relinquished. A man may wear the garb of a sannyasi but that will bring him no nearer the goal if the garb only hides the desire that has its full possession of the wearer. So long as desire, anger, greed and passion are not rooted out, the thing will come to the surface the moment there is an opportunity; the very sannyasa may become an additional source of self-indulgence. Just as the seed does not sprout during the dry hot season but does so as soon as the rains come, so is it with man's desires; they await the due season. Just as iron moves in front of a magnet so do the senses move when they are face to face with their objects. They are still for want of opportunity but they run riot as soon as the opportunity comes. Therefore mere external renunciation will not answer if there is no corresponding response within. Such external renunciation will mean licence even from the restraints of Varnashrama (the four divisions) and is likely to result in harm. Such a man becomes useless like milk gone bad. It won't yield ghee or butter and is unfit to drink. Nishkulanand says: A man's renunciation is wrong when he hovers between self-denial and self-indulgence, household affairs and their relinquishment.

18-11-1930

227

जंगल वसाव्युं रे जोगिए

The yogi has migrated to the forest. He has given up all love of the body. He cares not to talk about the world, he has be-

come indifferent about its comforts. He who had richly upholstered cots and lived in palaces has not even straw to lie on, lives in the shade of trees. He who had rich shawls and embroidered robes now sports a ragged blanket and bears heat and cold. He who had a variety of tasty foods now lives upon pieces of chapati thrown in the begging bowl. He at whose call thousands answered and who was followed by large armies is now wandering alone and unshod. O king, if you would stop I would prepare food for you; I would prepare rice puddings in no time and it will be put in your begging bowl. (The king answers:) He who waits for food, expects to have a dish, is no yogi, he is a householder desirous of enjoyment. He is doomed. He who gives up his kingdom and adopts sannyasa may not fix his mind on wealth and family, he considers all indulgence as a malady. Nishkulanand says: Blessed be he who gives up all desire for physical comforts and adopts sannyasa, he has left his family, it is true, but he has gained an imperishable family.

19-11-1930

228

जडभरतनी જાતના जोगी

Those yogis who are like Jada Bharata have full control like a powerful foe over the senses including the mind. They remain immovable like a rock in the face of temptations. They will perish rather than be weak in faith or patience. During the whole day they never allow themselves with the body. He is the true man who will not indulge the body. They move about in obedience to God's will and serve mankind. He who comes across such yogis is on the way to obtaining salvation. Such a man when he comes in contact with such yogis whether by design or accident is, Nishkulanand says, surely purified.

20-11-1930

229

धीर धुरंधरा शूर સાચા खरा

They are patient and brave and true warriors who have shed all fear of death. Even if there are crores against one they will regard them as straw. They have to face the determined enemy called temptation, but they will not flinch even though they should die. Poets, noted pundits, are very intellectual but they would not [*sic*] such an enemy — for in that army desire, anger, vanity, ambition are chief warriors, for them (the learned) there is no

standing against this army. Wandering yogis, ascetics and the like fight under the shelter of God. Against such an army true warriors alone fight. Yogis know through the mouths of their teachers the art of fighting. Muktanand says: After having defeated this army of temptations they enjoy immortal bliss.

21-11-1930

230

टेक न मेले रे ते मरद खरा જગમાંહી

Those [who] will not break their plighted word are real heroes. They will not be moved from their purpose by any of the three fevers. They will act with decision and patience. They would never harbour doubt about their action or its timeliness. We have to die some day without fail, some sooner, some later, let us not flinch for the sake of worldly enjoyment. He who understands things clearly through the heart and then acts in the teeth of all danger is a hero. He will not entertain suspicions about others. He will never forget Brahmanand's God.

22-11-1930

231

रे शिर साटे नटवरने वरीए

We must risk life itself but realize God, we may never recede from the attempt. I looked within, did not chip [*sic*] wisdom and placed my head at the feet of Hari. One may not move without knowing the wisdom of the step but having moved forward there should be no looking back; in the field of strife we must fight unto death. With what face can one return who bravely goes forward and then at the critical moment beats a hasty retreat? It is wise to make calculations beforehand; it is no use going out to battle in bravado. But having once gone, there should be no retiral even though one may be cut to pieces. We must sing of Hari with zest and may not step back when the call comes. Brahmanand says: We should rather die than accept defeat.

23-11-1930

232

सद्‌गुरु શરણ विना अज्ञानतिमिर ટળશે नहि रे

Without the help of a true guru this dark ignorance cannot be dispelled nor can the seed that generates life and death be

burnt. Not without listening to the nectar-like speech of a loving teacher, nor without acquiring the capacity for distinguishing between truth and untruth, nor without knowledge based on experience will the knots of the heart be undone. Even though one may read the Shastras daily and keep the mind and the ears under control, true happiness will be unattainable without true thought. There is no gain in harping on 'mine and thine'. A wise man distinguishes between right and wrong. Nothing is to be gained from concentration on wife, children and domestics. Keshav says: We will never meet good men who can show us the way to perfect bliss without serving God and without diligent search.

24-11-1930

233

मारी नाड तमारे हाथ हरि संभाळजो रे

My pulse is in Thy hands, O God. Take care of me, regarding me as Thine keep Thy prestige. I do not know what is good for me and what is not, misery always stares me in the face. O God, look at me, what is happening to me? Thou art the true physician from time immemorial; Thou knowest all the remedies, my time is near, do Thou be punctual. O God, why art Thou waiting? Why dost Thou give me up whilst there is yet hope? O God, do Thou remove my great misery. Keshav says: What will happen to me? I am undone if the whole battle is lost, be Thou warned. O my Protector, Thy prestige will be lost (if anything happens to Thy servant).

25-11-1930

234

दीनानाथ દયાળ નટવર, हाथ मारो मूकशो मा

O Lord of the afflicted, do not desert me. In this great ocean of birth and death I am tossed about, do not let the occasion of saving me slip by. Thou art my only refuge, I do not know the means, O Keeper of my life, do not give me up because I am so worthless. Thou art Mother, Father, Family, all in all. O Ocean of Mercy, do not dry up for Thy slave's sake. Keshavlal has Thy protection, O Lord of the Universe, desert me not on any account.

26-11-1930

235

भक्ति वडे वश थाय रमापति भक्ति वडे

God comes to us through devotion. If He did not come, we should not be free from the bondage of birth and death. Devotion is a means of attaining true bliss and makes birth on this earth worth while. Even the Vedas testify that God comes to His devotees. He who is prowess personified allows Himself to be tied up as He was helpless. He appears wherever His servants are in distress. He, the Lord of the Universe, Fountain of Mercy is unattainable without devotion. Meditations, austerities, vows and the like are useless without devotion. Without it, wealth, youth, strength, intellect, cunning all these put together are useless (if there is no devotion). Colour, beauty, family, caste cannot help (where devotion is absent). Ajamil, Narad, Sabari, the prostitute, the elephant—these declare the virtue of devotion. Keshav says: No one person is able to recite all the power of devotion.

27-11-1930

236

कोई सहाय नथी, विना हरि कोई સહાય नथी

There is no help for thee but God. Thou art the least in strength and yet in thy egotism owing to possession of house, land and riches thou sleepest in peace; instead thou shouldst worship God with devotion and with due observance of self-restraint. Why wilt thou needlessly slave for others? Think deeply and realize that terrible time is fleeting. Keshav says: Thou canst do what thou wishest with this priceless body.

28-11-1930

237

રામબાણ વાગ્યાં होय ते जाणे

He only knows what it is who is smitten by love of Rama. Dhruva had that experience and so had Prahlad and they found their goal. The Shastras say that Shukadevji was smitten even while he was in the embryo. God came to King Mordhwaj and dominated his mind. He went to Kashi and submitted to being sawn by his wife and son. Rana came upon Mirabai in anger with a drawn sword in his hand and presented her with a poison cup. God turned it to nectar. He accepted Narasinha Mehta's draft and helped him in the nick of time. Devotee Dhano says: He has thus saved thousands of His servants.

29-11-1930

238

जेने राम राखे रे, तेने कुण मारी शके

Who can destroy him whom God would keep? I see no one else besides God. At His pleasure he makes a rich man poor and a poor man king; He makes a lake of a desert and a desert of a lake. He reduces a mountain to a straw and a straw He converts into a mountain. He saved manjari's[1] young ones from a furnace. He saved the eggs of a lizard[2]. Such is His power. O God, Thou helpest Thy servants in the nick of time. The hunter has his bow strung, [a falcon][3] is about to dart but a snake bites the hunter and [the falcon] has a wound in his head. The eagle has fallen and the happy birds have flown. He the mighty Tailor sits with his yardstick and scissors, adjusts everything and takes care of all. The Lord of Dhiro is the sole personification of Truth.

[1-12-1930][4]

239

तरणा ओथे डुंगर रे डुंगर कोई देखे नहीं

The mountain is in the straw but no one sees it in it even as none would notice a lion hidden among a flock of sheep. But he can discover himself by his roar, as the musk deer among the ordinary flock. The Absolute is hidden in the phenomenal as oil in the seed, fire in the wood, ghee in milk. Who will listen and to whom shall I talk of the Illimitable and the Unknowable? Speech does not reach it. There is an abode which is beyond the intellect. Though the mind is swift like the wind it cannot overtake it. This Immortal, Indivisible essence pervades everything movable and immovable. It has made this universe, there is not an atom where It is not. But by the grace of a true guru It is attainable. Why go in search of It here and there when It is in you? Servant Dhiro says: Thou art wherever I look.

1-12-1930

240

खबरदार मन सुबाती

Beware O my mind, you have to walk on the edge of a sword; with courage you have to fight for truth; time is the

[1] Cat's

[2] The Gujarati text of the *bhajan* has "टींटोडी", which means a sandpiper.

[3] The source has "सींचाणो". Gandhiji has left the word untranslated.

[4] Note by Gandhiji: "This is marked as on 30-11-1930 but done in the early morning of 1st December."

enemy, the year is the lord, the twelve months are the generals, each month has thirty days which are the under-officers and then there is the day and the night and so in the year seven hundred and twenty. The hundred years of a lifetime are the besiegers of the body fort; these have to be defeated. There are five senses after you and then there are anger, desire, greed, infatuation, illusion, egotism — these are all first-class warriors tyrannical. You have to fight a very powerful foe. You have love, knowledge, true teacher, purity, contentment, forgiveness, hymns, faith. With these on your side you have to give battle. Meditation and yoga practices and the like will, Dhiro says, enable you to stand the heat of the battle.

2-12-1930

241

दुनिया तो दीवानी रे ब्रह्मांड पाखंड पूजे

The world is mad, it respects humbug. The fool does not know the Maker though He is nearest him. He worships lifeless stocks and stones as Siva. How dark are people who ignore life? Under the sun's blaze one does not see the philosophers' stone. Put a stone vessel in the sea and try ever so hard, it is bound to sink. How can you press oil from sand or milk a metal cow? What avails a daily clean bath to a man who is unclean within? What is the use of destroying the snake-hole after the snake has bitten you? Knowers alone know how love is wounded. God is not far, He is near; only look within, clean thy heart and see the Lord within — the powerful Lord of Dhiro is everywhere in the world.

3-12-1930

242

निश्चे करो रामनुं नाम नथी जोगी थईने जावुं

Resolve upon enthroning Ramanama in thy heart. Yoga is no use, nor is the saffron-coloured robe nor mixing up all thy food. Whether thou wearest *bhagava* or white garments is of little consequence, the thing to do is not to hurt any creature and to wish it well. Put the worldly men on one side, the yogis on the other and then show me the yogi who has seen God face to face. Because they served God, Narasinha Mehta, Mira, Prahlad, Sena barber, Dhano, Peepo, Rohidas, Koobo, Potter Goro, Rajput Bodano, Gangabai saw God face to face. Poor good people, good-

hearted butchers, worshipped God and found peace; show me the yogi who did likewise. Rama is not to be attained by smearing oneself with ashes or by hanging head downward nor by leaving wife and retiring to the forest. God can be attained only by diligent search. Rama is for him who can be happy in the jungle and who regards palaces as jungle, who regards bitter as sweet and sweet like bitter. Even as oil is hid in the seed, ghee in milk, so is God hid everywhere, says Narbho.

4-12-1930

243

हरिजन होय तेणे हेत घणुं राखवुं।

Men of God should have abundant love for all; they should shed all egotism. Through God's name they should banish the threefold afflictions, leave off sinning and take Ramanama. They should consider all to be good and themselves to be unworthy. They should in perfect humility distribute alms. They should devote themselves to their faith body, mind and speech and regard God as the giver and the enjoyer. They should not weaken in their decisions; they should speak sparingly. They should entrust secrets only to the trustworthy and their speech should be humble and [they should] be serious in giving opinions; they must not talk big before those who know how to discriminate, they should take the name of the limitless God and attain salvation and help others to do likewise, their devotion should be as of poor people. Bhojo a humble servant says: By the grace of God the three afflictions do not go near such people.

5-12-1930

244

भक्ति शूरवीरनी साची रे

Devotion is for the brave, they do not turn back after having once begun. Having made up their minds, they go forward in full faith. They have killed desire, anger, arrogance and greed. When the temptations swelled and when the heat commenced, the cowards trembled and fled. The true men stood their ground and fought with God as their Help and Guide. They outdistanced many and then began to have a glimpse of Brahm[an]. They destroyed the effect of past action and met God face to face. They would not wish for the various gifts. To such salvation is easy. Bhojo Bhakta says: Those who have given up

themselves body and mind and all and are ever equi-minded are the true devotees and they have heaven as their abode.

6-12-1930

245

गुरुजी तमे कहो छो रे ब्रह्म तारी पासे वस्यो

O teacher, you say Brahm[an] is in me but I see Him not; tell me what distinguishes Him. Is the head He or is the head in Him, is He in the eyes or are the eyes themselves Brahm[an]? Is He in the nose or in the mouth? I am puzzled. Pray help me out of my doubt and delusion. Is He in the feet or in the hands, in the heart or the chest? If He is in the feet—where is He? O teacher, teach me. When the pupil was rested, the teacher spoke: O pupil, listen, today the ignorance must be dispelled. He the loved one is not in any particular limb, let me warn you betimes; He eludes one unless one enquires within. He is as near as you are intent upon Him. Therefore when one is absorbed in Him, one sees Him though He has neither form nor colour. Bapu says: Yet you will see Him in many forms.

7-12-1930

246

जीभलडी रे तने हरिगुण गातां आवडुं आळस क्यांथी रे

O tongue, why dost thou tire of singing God's praises? Thou hast not enough time for gossip which is ever on thy lips. Thou art expert in talking ill of others. Thou art ever ready for tasty things; thou art ready also for quarrelling but when it comes to the matter of praising the Lord, thou art too busy. At the time of death no one is of any use, the dear ones are like so many foes. . . .[1] You will then rub your eyes. When the time approaches sesame is sent for and so is *tulsi* leaf, Ramanama is also taken but when you were young you carried yourself with a high head. What is the use of Ramanama on death-bed? Is it any use digging a well after a house has caught fire? Of what use is a light brought after the thieves have stolen things? You are intoxicated with your own infatuation; wake up and look around. What is the use of weeping when time knocks at the door? It costs nothing to sing Hari's praises, not a hair is touched. The weary way will not be passed without effort but the whole can be easily covered by reliance upon God.

8-12-1930

[1] Here Gandhiji has left untranslated the words: "वजन धारीने सर्वस्व छेशे".

247

भगवत भजजो रामनाम रणंकार

Worship God, take Ramanama which is the talisman. This body is a vessel, have true faith in thy heart; the world ocean contains unfathomable waters in the shape of endless desires. The earthly body chains thee; thou art filled with egotism. By the aid of a true guru thou canst cross the ocean. This human body is unattainable even by the gods. Being in it cultivate the companionship of the good and gain the inestimable end. If thou wilt not, thou wouldst repent. Time is fleeting. From the little insect to Brahma all embodied ones have the fear of death hovering over their heads. This body is a momentary thing, a mere morsel for the God of Death. Why all this arrogance about so momentary a thing? Thou hast been born again and again and carried the load of egotism, delusion and infatuation, thou hast not known God and hast therefore suffered. Gavaribai says: Have faith in the true guru, sing the Lord's praise and attain bliss; accept this advice of mine; if thou wilt not thou art doomed.

9-12-1930

248

संतकृपाथी छूटे माया काया निर्मळ थाय जोने

By the grace of the good, delusion disappears and the body becomes pure. By thinking of God at every breath the five sins are washed away. Even as a herd of elephants flees on hearing the roar of a lion even so does a man attain freedom if he has the courage (of a lion); white ants do not affect fire, the fabled gem is not affected by dirt; so does a knowing man remain unaffected in the midst of this limitless ocean of turmoil. The son of a magician knows all his tricks; even so do men of God know the tricks of God and remain untouched thereby; one acquires merit by cultivating the companionship of the good and he reaches his goal. Pritam says by worshipping the Lord the worshipper attains the eternal kingdom.

10-12-1930

249

हरिने भजतां हजी कोईनी लाज जती नथी जाणी रे

Those who trust in God have never yet been known to have suffered discredit. The Vedas testify that it is ever well with those who are intent upon God. He saved (His devotee) Prahlad and destroyed Hiranyaksha. He gave the kingdom to Bibhishana and destroyed Ravana. He gave a necklace to Narasinha Mehta. He gave

an eternal kingdom to Dhruva and made him His own. He turned into nectar the poison given to Mirabai. He clothed Draupadi and stood by the side of the Pandavas. Premaldas says: God will remove the misery of those devotees who would thus worship Him.

11-12-1930

250

अनुभव एवो रे अंतर जेने उदे थयो

The works of him who has an inner experience do not bind him for he has known God. He is the knowing one who has broken all ties. He is beyond everything and is a mere witness of everything; he is independent of all the six worlds. Being above these he stands alone. Of millions the fewest only realize this. One who has the inner experience knows the Nameless One. He has attained salvation for he is past the dual state, without striving for the One indivisible, he perceives It as if naturally. The truth is that all created things have to perish and so this endless ocean of life and death continues to roll on. The last stage is beyond the waking, dreaming, sleeping and the state beyond these three. It is beyond the physical and ethereal. That which is above even the first cause is described by the Vedas as 'not this, not this'. I dote on the mother of him who has dedicated himself to common good, who is goodness personified and who is like the true guru. Nirant says: He who is eternal though nameless has many names.

12-12-1930

251

દિલમાં वीवो करो रे वीवो करो

Light thy heart and sweep out from there evil thoughts and anger. Let mercy be oil and love the oil tray, let meditation on God be the wick and let knowledge of Brahm[an] be the light. When the heart is thus truly lighted all darkness will vanish and then thou shalt recognize *Brahmaloka* (God's abode). O men, recognize this light that dispels darkness. Ranchhod says: I have entered the home, have found the key and opened the lock and there is light on earth.

13-12-1930

252

अपूर्व અવસર एवो ક્યારે आवशे

When will the matchless time come so that I would be rid of all knots external and internal? When will I give up all the

subtlest ties and go the way the great sages have gone? Would that I was indifferent to all the moods and that the body was used merely for self-restraint, that there was nothing to bind me for any cause imaginable and that I had no illusions about the body. Would that I should gain knowledge that comes from removal of obstruction in the path of perception, that I regarded body as separate from the soul and that I had recognition only of the soul. Would that obstruction to right conduct too was removed and there was concentration on pure self. Would that there was steadfastness of the three *yugas* (?) running practically to the time of death and that steadfastness was incapable of being shaken by sufferings however great. Would that even the yoga was only for attaining greater restraint over self and that there was implicit obedience to the precepts of the Jina for the sake of the soul. Would that even that activity also perceptibly decreased and I was absorbed in self-realization. Would that there were neither likes nor dislikes in matters received through the senses and that I was unaffected by their play. Would that I engaged in activities that came to me in due course and was not enslaved by time, place or circumstance. Would that I was angered against anger and that against respect paid to me I had humility enough not to be affected by it. Would that in respect of *maya* I was but a witness to its blandishments and against ambition I had ambition to thwart it, I had no anger against even the extreme wrongdoer and had no pride if an emperor paid respects to me, that I was unmoved even if the body perished and had no desire even for the greatest gifts. That I was the same to friend and foe alike as towards praise or insult, that there was [in-]difference in me whether I lived or died, that even regarding the cycles of birth and death or salvation I had only the simple natural state that I had crossed the alluring ocean of different temptations and was intent upon the state where all the passions are[1] quenched, that at the time [of] death I would shed all desire and had perfect knowledge, that all the four kinds of activities were to me like a burnt hope—mere ashes, that I was living out only this life and that after that there was no more birth. That I had no desire for even an atom, that I was sinless, immovable and intent upon self-realization, that I was absorbed in the spotless, eternal everliving, neither small nor big, formless self-acting Being, that owing to past actions I was fit for the abode of the released—where [there is] eternal bliss, perfect perception and perfect experience. This is the state

[1] The source has "were".

which the all-knowing Jina realized but could not describe. How can any other person describe it? It is capable only of being experienced. I have set my heart upon that state though it may be at present beyond my capacity. Nevertheless Rajchand is determined that God willing he will attain that state.

14-12-1930

253

मारां नयणांनी आळस रे न नीरख्या हरिने जरी

How neglect[ful] must my eyes be that they never saw Hari. They never set their gaze upon Him, they would not be calm enough even to have a glimpse of Him. They have been immersed in sorrows or enjoyments, have burnt themselves with their heat. They have not devoted themselves to having God's *darshan* (sight) and yet God is everywhere, He fills His creation. Among the movable and the immovable objects there is not an atom but has His presence in it. He is like the heavens pervading all. He is like the air inhabiting my heart. If I would but look at Him, He is there staring me in the face. Brahma and His creation cannot be separated even for a moment. But we of the earth earthy have no inkling of that vital principle. An owl may live for a hundred years and still will not know what the day is like. The Lord is like the ocean—too big for the eyes to scan. The tongue gets fatigued to tell of Him and so simply says He is vast. O God, when will the spiritual sight be opened? When will this deep darkness be dispelled? O God, listen to my petition and lift this dead curtain. O my eyes, look deep and there is Hari. O eyes, get rid of the laziness and calmly see Him. Just set the gaze upon Him and look at Him to heart's content.

15-12-1930

END

From a photostat: C.W. 4903. Courtesy: Mirabehn

APPENDICES

APPENDIX I (A)

NOTE FROM NEHRUS[1]

CENTRAL PRISON,
NAINI, ALLAHABAD,
July 28, 1930

We have had a long conversation with Sir Tej Bahadur Sapru and Mr. Jayakar and they have informed us of the various events which led to their seeking interviews with Gandhiji and with us in our respective prisons in order, if possible, to terminate or suspend the present hostilities between the people of India and the British Government. We appreciate their earnest desire for peace and would gladly explore all avenues which might lead to it provided such a peace was an honourable one for the people of India who have already sacrificed so much in the national struggle and want freedom for our country. As representatives of the Congress we have no authority to alter in any material particular its resolutions, but we might be prepared under certain circumstances to recommend variation in details provided the fundamental position taken up by the Congress was accepted. We are, however, faced with initial difficulty. Both of us are in prison and for some time past have been cut off from the outside world and the national movement. One of us for nearly three months was not allowed any daily newspaper. Gandhiji has also been in prison for several months. Indeed almost all our colleagues of the original Working Committee of the Congress are in prison and the Committee itself has been declared an illegal organization. Of the 360 members of the All-India Congress Committee which is the final authority in the National Congress organization subject only to a full session of the Congress, probably 75 per cent are in prison. Cut off as we are from the national movement, we cannot take upon ourselves the responsibility of taking a definite step wihout the fullest consultation with our colleagues and especially Gandhiji. As regards the Round Table Conference we feel unlikely to achieve anything unless an agreement on all vital matters is previously arrived at. We attach great importance to such an agreement which must be definite and there must be no room for misunderstanding or misinterpretation. Sir Tej Bahadur Sapru and Mr. Jayakar have made very clear and Lord Irwin has also stated in his published letter to them that they are acting on their own behalf and cannot commit him or his Government.

[1] *Vide* "Letter to Motilal Nehru", pp. 44-5.

It is, however, possible they may succeed in paving way to such an agreement between the Congress and the British Government. As we are unable to suggest any definite terms for truce without consulting Gandhiji and other colleagues, we refrain from discussing the suggestions made by Sir Tej Bahadur Sapru and Mr. Jayakar and by Gandhiji in the note of his dated 23rd July which has been shown to us. We might, however, agree generally with Gandhiji's 2nd and 3rd points, but we should like the details of these points and specially his point (1) to discuss with him and others before we can finally make our suggestions. We suggest this note of ours be treated confidential and be shown only to such persons as see Gandhiji's note dated 23-7-1930.

The Hindu, 5-9-1930

APPENDIX I (B)

LETTER FROM JAWAHARLAL NEHRU[1]

CENTRAL PRISON, NAINI,
July 28, 1930

MY DEAR BAPUJI,

It is a delight to write you again after a long interval even though it be from one prison to another. I would like to write at length, but I am afraid I cannot do so at present. I shall, therefore, confine myself to the matter in issue. Dr. Sapru and Mr. Jayakar came yesterday and had a long interview with father and me. Today they are coming again. As they have already put us in possession of all facts and shown us your note and letter, we felt we could discuss the matter between us two and arrive at some decision even without waiting for a second interview. Of course if anything new turns up at the second interview we are prepared to vary any previously-formed opinion. Our conclusions for the time being are given in the note which we are giving to Sir Tej Bahadur Sapru and Mr. Jayakar. This is more or less brief but it will, I hope, give you some idea of how our minds are working. I might add that father and I are in full agreement in regard to what our attitude should be. I might confess your point (1) regarding the constitutional issue has not won me over nor does father fancy it. I do not see how it fits in with our position or our pledges or with the realities of today. Father and I entirely agree with you that we can be "no parties to any truce which would undo the position at which we have arrived today". It is because of this that fullest consideration is essential before any final decision is arrived at. I must confess I do not see an appreciable advance yet from the other side and I greatly fear a false or weak move on our part. I am expressing

[1] *Vide* "Letter to Motilal Nehru", pp. 44-5.

myself moderately. For myself I delight in warfare. It makes me feel that I am alive. Events of the last four months in India have gladdened my heart and have made me prouder of Indian men, women and even children than I had ever been, but I realize that most people are not warlike and like peace and so I try hard to suppress myself and take a peaceful view. May I congratulate you on the new India you have created by your magic touch! What the future will bring I know not, but the past has made life worth living and our prosaic existence has developed something of epic greatness in it. Sitting here in Naini Jail I have pondered on the wonderful efficacy of non-violence as a weapon and have become a greater convert with the response of a convert to it than ever before. I hope you are not dissatisfied with the response of the country to the non-violence creed. Despite occasional lapses, the country has stuck to it wonderfully, certainly far more grimly than I had expected. I am afraid I am still somewhat of a protestant regarding your eleven points. Not that I disagree with any one of them. Indeed they are important. Yet I do not think that they take the place of independence. But I certainly agree with you that we should have "nothing to do with anything that would not give the nation power to give immediate effect to them". Father has been unwell the last eight days ever since he took an injection. He has grown very weak. This long interview last evening tired him out.

JAWAHARLAL

Please do not be anxious about me. It is only a passing trouble and I hope to get over it in two or three days. Love.

MOTILAL NEHRU

PS.

We have had another talk with Sir Tej Bahadur Sapru and Mr. Jayakar. At their desire we have made some alterations in our note, but they do not make any vital difference. Our position is quite clear and I have no doubt whatever about it. I hope you will appreciate it.

The Hindu, 5-9-1930

APPENDIX II

LETTER FROM T. B. SAPRU AND M. R. JAYAKAR TO CONGRESS LEADERS[1]

WINTER ROAD, MALABAR HILL,
BOMBAY,
August 16, 1930

DEAR FRIENDS,

We desire to express our thanks to you all for the courteous and patient hearing which you have been good enough to give us, on the several occasions on which we have visited you either at Poona or at Allahabad. We regret that we should have caused you so much inconvenience by these prolonged conversations, and we are particularly sorry that Pandit Motilal Nehru should have been put to the trouble of coming down to Poona, at a time when his health was so bad.

We beg formally to acknowledge receipt of the letter which you have handed to us and in which you state the terms on which you are prepared to recommend to the Congress the calling off of Civil Disobedience and participation in the Round Table Conference.

As we have informed you, we took up this work of mediation on the basis of

(1) the terms of an interview given by Pandit Motilal, the then Acting President of the Congress, to Mr. Slocombe in Bombay on 20th June 1930, and particularly

(2) the terms of the statement submitted by Mr. Slocombe to Pandit Motilal Nehru in Bombay on 25th June, 1930, and approved by him (Pandit Motilal Nehru) as the basis of informal approach to the Viceroy by us.

Mr. Slocombe forwarded both the documents to us, and we thereupon approached His Excellency the Viceroy for permission to interview Mahatma Gandhi, Pandits Motilal Nehru and Jawaharlal Nehru, in order to explore the possibilities of a settlement. A copy of the second document referred to above has been taken by you from us.

We now find that the terms embodied in the letter you gave us on the 14th instant are such that, as agreed between us, it must be submitted to His Excellency the Viceroy for his consideration, and we have to await his decision.

[1] *Vide* "Letter to T. B. Sapru and M. R. Jayakar", pp. 81-4.

We note your desire that the material documents relating to these peace negotiations including your said letter to us should be published, and we shall proceed to do so after His Excellency the Viceroy has considered your letter.

Before we conclude, you will permit us to say that we had reasons to believe, as we told you, that with the actual calling off of the Civil Disobedience Movement, the general situation would largely improve, non-violent political prisoners would be released, all Ordinances, with the exception of those affecting Chittagong and the Lahore Conspiracy cases would be recalled, and the Congress would get a representation at the Round Table Conference, larger than that of any other single political party. We need scarcely add that we emphasized also that, in our opinion, there was substantially no difference between the point of view adopted by Pandit Motilal Nehru in his 'interview' and the statement sent to us by Mr. Slocombe with Pandit Motilal's approval and His Excellency the Viceroy's letter to us.

Yours sincerely,
T. B. SAPRU
M. R. JAYAKAR

Gandhi-Sapru Correspondence. Courtesy: P. N. Sapru

APPENDIX III

VICEROY'S LETTER TO SIR T. B. SAPRU[1]

VICEREGAL LODGE,
SIMLA,
August 28, 1930

DEAR SIR TEJ BAHADUR,

I have to thank you for informing me of the results of the conversations held by Mr. Jayakar and yourself with the Congress leaders now in prison and for sending me copies of their joint letter of the 15th August and of your reply thereto. I should wish you and Mr. Jayakar both to know how great has been my appreciation of the spirit in which you have pursued your self-imposed public-spirited task of endeavouring to assist in the restoration of normal conditions in India. It is worth recalling the conditions under which you entered upon your undertaking. In my letter of 16th July I assured you that it was the earnest desire of myself, my Government and I had no doubt also of His Majesty's Government, to do everything we could to assist the people of India to obtain as large degree of management of their own affairs as could be shown to be consistent with the making of provision for those matters in regard to which they were not at present in a position to assume responsibility.

[1] *Vide* "Statement to T. B. Sapru and M. R. Jayakar", pp. 117-21.

It would be among the functions of the Conference to examine in the light of all the material available what those matters might be and what provision might be made for them. I had previously made two other points plain in my speech to the Legislature on the 9th July. The first is that those attending the Conference would have the unfettered right of examining the whole constitutional problem in all its bearing. Secondly, that any agreement at which the Conference was able to arrive would form the basis of the proposals which His Majesty's Government would later submit to Parliament. I fear as you will no doubt recognize that the task you had voluntarily undertaken has not been assisted by the letter you have received from the Congress leaders. In view both of the general tone by which that letter is inspired and of its contents, as also of its blank refusal to recognize the grave injury to which the country has been subjected by the Congress policy, not the least in the economic field, I do not think any useful purpose would be served by my attempting to deal in detail with the suggestions there made and I must frankly say I regard discussion on the basis of the proposals contained in the letter as impossible. I hope if you desire to see the Congress leaders again you will make this plain.

There is one further comment I must make upon the last paragraph of your reply to them dated 16th August. When we discussed these matters, I said if the Civil Disobedience Movement was in fact abandoned, I should not desire to continue the Ordinances (apart from those connected with the Lahore Conspiracy Case and Chittagong) necessitated by the situation which EX-HYPOTHESI would no longer exist. But I was careful to make it plain that I was unable to give any assurance, if and when the Civil Disobedience Movement ceases, that local Governments would find it possible to release all persons convicted or under trial for offences in connection with the movement not involving violence, and that while I should wish to see a generous policy pursued in matter, the utmost that I could promise would be to [ask] all the local Governments to consider with sympathy all the cases individually on their merits.

Upon the point of your reference to the representation of the Congress at the Conference in the event of their abandoning the Civil Disobedience Movement and desiring to attend, my recollection is you explained that the demand of the Congress was not for predominant, in the sense of majority, representation at the Conference and that I expressed the view that I should anticipate little difficulty in recommending to His Majesty's Government to secure that the Congress should be adequately represented. I added that if events so developed, I should be ready to receive a panel of names from the leaders of the Congress Party of those whom they would regard as suitable representatives. I feel that you and Mr. Jayakar would desire to be clearly informed of the position of myself and my Government as it may be desirable that the letters should be published at an early date in order that the

public may be fully informed of the circumstances, in which your efforts have failed to produce the result you hoped and they so certainly deserved.

Yours sincerely,
IRWIN

The Hindu, 5-9-1930

APPENDIX IV

NOTES OF CONVERSATIONS WITH VICEROY[1]

(a) On the constitutional question, the position would be as stated in the four fundamental points in para 2 of the Viceroy's letter to us of 28th August.

(b) With reference to the question whether Mr. Gandhi would be allowed to raise at the Round Table Conference the question of India's right to secede from the Empire at will, the position was as follows: "As the Viceroy has stated in his said letter to us, the Conference was a free conference. Therefore, anyone could raise any points he liked, but the Viceroy thought it would be very unwise for Mr. Gandhi to raise this question now. If, however, he faced the Government of India with such a question, the Viceroy would say the Government were not prepared to treat it as an open question. If, in spite of this, Mr. Gandhi desired to raise the question, the Government would inform the Secretary of State of his intention to do so at the Round Table Conference."

(c) As regards the right to raise the question at the Round Table Conference of India's liability to certain financial burdens and to get them examined by an independent Tribunal, the position was that the Viceroy could not entertain any proposition amounting to total repudiation of all debts, but it would be open to anyone to raise, at the Round Table Conference, any question as to any financial liability of India and to call for its examination.

(d) As regards the granting of relief against the Salt Act, the position of the Viceroy was that (1) the Salt Tax was going to be provincialized if the recommendation of the Simon Commission in that behalf was accepted, and (2) there has been already great loss of revenue and therefore the Government would not like to forgo this source, but if the Legislature was persuaded to repeal the Salt Act and if any proposal was put forward to make good the loss of revenue occasioned by such repeal, the Viceroy and his Government would consider the question on its merits. It was not, however, possible for the Viceroy to condone open breaches of the Salt Act so long as it was law. When goodwill and peace were restored and, if Indian leaders desired to dis-

[1] Held at Simla with Sir Tej Bahadur Sapru and M. R. Jayakar between August 21 and 28. *Vide* also footnote 1, p. 117.

cuss with H. E. the Viceroy and his Government how best economic relief could be given to the poorer classes on his behalf, the Viceroy would be glad to call a small conference of Indian leaders.

(e) With reference to picketing, the position was that if picketing amounted to nuisance to any class of people or was coupled with molestation or intimidation or the use of force, the Viceroy reserved to the Government the right of taking such action as the law allowed or taking of such legal powers as might be necessary to meet any emergency that might arise. Subject to the above when peace was established the Ordinance against picketing would be withdrawn.

(f) With regard to the re-employment of the officers who resigned or had been dismissed during the Civil Disobedience campaign, the position was that this matter was primarily a question for the discretion of local Governments. Subject however to there being vacancies and as long as it did not involve dismissing men who had proved loyal, the local Government would be expected to re-employ men who had thrown up their appointments in a fit of excitement or who had been swept off their feet.

(g) As for the restoration of printing presses confiscated under the Press Ordinance, there would be no difficulty.

(h) As regards the restoration of fines and properties confiscated under the Revenue Law, that required closer definition. As to the properties confiscated or sold under such law, there might be the rights of third parties involved. As to refunding fines, there were difficulties. In short, all that the Viceroy could say was that the local Government would exercise their discretion with justice and take all the circumstances into consideration and try to be as accommodating as they could.

(i) As to the release of prisoners, the Viceroy had already explained his views in his letter to us dated July 28th.

The Hindu, 5-9-1930

APPENDIX V

NOTE FROM NEHRUS[1]

NAINI CENTRAL PRISON,
August 31, 1930

We have had further interviews with Mr. M. R. Jayakar and Sir Tej Bahadur Sapru yesterday and today, and have had the advantage of long talks with them. They have given us a copy of the letter, dated August 23, addressed to them by His Excellency Lord Irwin. In this letter, it is stated clearly that Lord Irwin regards discussion on the basis of the proposals contained in our joint letter of August 15 to Sir Tej Bahadur Sapru and

[1] *Vide* footnote 1, p. 117.

Mr. Jayakar as impossible, and under the circumstances, he rightly concludes their efforts have failed to produce any result. This joint letter, as you know, was written after a full consideration by the signatories to it, and represented the utmost they were prepared to go in their individual capacities. We stated there that no solution would be satisfactory unless it fulfilled certain vital conditions, and that a satisfactory declaration to that effect was made by the British Government. If such a declaration was made, we would be prepared to recommend to the Working Committee the advisability of calling off Civil Disobedience, provided simultaneously certain steps indicated in our letter were taken by the British Government in India.

It was only after a satisfactory settlement of all these preliminaries, that the question of the composition of the proposed London Conference and of the Congress being represented at it could be decided. Lord Irwin, in his letter, considers even a discussion on the basis of these proposals as impossible. Under the circumstances, there is or can be no common ground between us. Quite apart from the contents, the tone of the letter and the recent activities of the British Government in India clearly indicate that the Government has no desire for peace. The proclamation of the Working Committee as an illegal body in the Delhi Province soon after a meeting of it was announced to be held there, and the subsequent arrest of most of its members can have that meaning and no other. We have no complaint against these or other arrests or other activities of the Government, 'uncivilized' and 'barbarous' as we consider some of these to be. We welcome them. But, we feel, we are justified in pointing out that a desire for peace and an aggressive attack on the very body, which is capable of giving peace and with which it is sought to treat, do not go well together. The proscription of the Working Committee all over India and the attempt to prevent its meetings must necessarily mean that the national struggle must go on, whatever the consequences, and that there will be no possibility of peace, for those who may have some authority to represent the people of India will be spread out in British prisons all over India.

Lord Irwin's letter and the action taken by the British Government make it plain that the efforts of Sir Tej Bahadur Sapru and Mr. Jayakar have been in vain. Indeed, the letter and some of the explanations that had been given to us take us back, in some respects, even from the position that was previously taken. In view of the great HIATUS that exists between our position and Lord Irwin's, it is hardly necessary to go into details, but we should like to point out to you certain aspects of his letter. The first part of the letter is practically a repetition of his speech to the Legislative Assembly and of the phrases used in his letter dated July 16, addressed to Mr. Jayakar and Sir Tej Bahadur Sapru. As we pointed out in our joint letter, this phraseology is too vague for us to assess its value. It may be made to mean anything or nothing. In our joint letter, we have made it clear that a complete National Government responsible to the people of India, including control over the Defence Forces

and economic control, must be recognized as India's immediate demand. There is no question of what are usually called safeguards or any delay. Adjustments there necessarily must be for the transference of power and in regard to these we stated that they were to be determined by India's chosen representatives.

As regards India's right of secession at will from the British Empire and her right to refer British claims and concessions to an independent tribunal all that we are told is that the Conference will be a free conference and any point can be raised there. This is no advance on the previous statement made. We are further told, however, that if the British Government in India were definitely faced with the possibility of the former question being raised, Lord Irwin would say they were not to treat it as an open question. All they could do was to inform the Secretary of State of our intention to raise the question at the Conference.

As regards the other proposition, we are told that Lord Irwin could only entertain the idea of a few individual financial transactions being subjected for scrutiny. While such scrutiny may take place in individual cases, its scope will have to extend to the whole field of British claims including, as we have stated, the so-called Public Debt of India. We consider both these questions as of vital importance and previous agreement in our joint letter seems to us essential.

Lord Irwin's reference to the release of prisoners is very restricted and unsatisfactory. He is unable to give an assurance that all of the non-violent civil disobedience prisoners even will be discharged. All he proposes to do is to leave the matter in the hands of the Local Governments. We are not prepared to trust in such a matter to the generosity or sympathy of Local Governments or local officials but, apart from this, there is no reference in Lord Irwin's letter to other non-violent prisoners. There are a large number of Congressmen and others who were sent to prison for political offences prior to the Civil Disobedience Movement. We might mention in this connection the Meerut Case prisoners who have already spent a year and a half as under-trials. We have made it clear in our joint letter that all these persons should be released.

Regarding the Bengal and the Lahore Case Ordinances we feel no exception should be made in their favour as suggested by Lord Irwin. We have not claimed release for those political prisoners who may have been guilty of violence not because we would not welcome their release but because we felt that as our movement was strictly non-violent, we would not confuse the issue. But, the least we can do is to press for ordinary trial for these fellow-countrymen of ours and not by an extraordinary court constituted by an Ordinance which denies them the right of appeal and the ordinary privilege of accused.

Amazing events including the brutal assaults that have occurred even in open court during the so-called trial make it imperative that the ordinary

procedure should be followed. We understand that some of the accused in protest against the treatment accorded to them have been on hunger-strike for a long period and are now at death's door. The Bengal Ordinance, we understand, has been replaced by an Act of the Bengal Council. We consider this Ordinance and any Act passed on it most objectionable, and the fact that an unrepresentative body like the present Bengal Council has passed it does not make it any the better.

As regards the further picketing of foreign cloth and liquor shops, we are told, Lord Irwin is agreeable to the withdrawal of the Picketing Ordinance, but he states that if he thinks it necessary, he will take fresh legal powers to combat picketing. Thus, he informs us that he might re-enact the Ordinance or do something in Simla to it whenever he considers it necessary. The reply regarding the Salt Act and certain other matters referred to in our joint letter is also wholly unsatisfactory. We need not deal with it at any length here as you are an acknowledged expert on salt. We would only say we see no reason to modify our previous position as regards these matters.

Thus Lord Irwin has declined to agree to all the major propositions and many of the minor ones laid down in our joint letter. The difference in his outlook and ours is very great, indeed fundamental. We hope you will show this note to Mrs. Sarojini Naidu, Mr. Vallabhbhai Patel, Mr. Jairamdas Doulatram and in consultation with them give your reply to Mr. Jayakar and Sir Tej Bahadur Sapru. We feel that the publication of the correspondence must no longer be delayed, and we are not justified in keeping the public in the dark. Even apart from the question of publication, we are requesting Sir Tej Bahadur Sapru and Mr. Jayakar to send copies of all correspondence and relevant papers to Chaudhri Khaliq Usman, the Acting President of the Indian National Congress. We feel we ought to take no steps without immediate information being sent to the Working Committee, which happens to be functioning.

MOTILAL
SYED MAHMUD
JAWAHARLAL

The Hindu, 5-9-1930

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CHRONOLOGY

(July 1, 1930—December 15, 1930)

July 1: Gandhiji in Yeravda Prison.

July 8: Declined to see relatives unless some others who were as close to him as relatives by blood were also allowed to see him.

July 23: Had an interview with Tej Bahadur Sapru and M. R. Jayakar and sent a note for the Nehrus through them.

July 31–August 2: Had talks with M. R. Jayakar.

August 14–15: T. B. Sapru and M. R. Jayakar had talks with Gandhiji and other Congress leaders—Motilal Nehru, Jawaharlal Nehru, Vallabhbhai Patel, Dr. Syed Mahmud, Jairamdas Doulatram and Sarojini Naidu—in Yeravda Prison.

August 30–31: T. B. Sapru and M. R. Jayakar saw Motilal Nehru, Jawaharlal Nehru and Dr. Syed Mahmud in Naini Jail.

September 3–5: T. B. Sapru and M. R. Jayakar had talks with Gandhiji and other Congress leaders in Yeravda Prison and received a joint statement signed by Congress leaders and drafted by Gandhiji.

September 12: Round Table Conference met in London without Gandhiji.
Gandhiji began series of discourses on the *Gita.*

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